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SALTER.—On December 4, at Rosedale Penrhyn View, Colwyn Bay, Mary Marsh Salter, formerly of Bolton.

SPEDDING.—On December 6, at Lowfield, Stockport, John Farrer Spedding, aged 75 years.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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**** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.**

NOTES OF THE WEEK.

THERE is a widespread hope that the visit of the King to India, in its setting of magnificent pageantry, may help to strengthen the unseen ties of loyalty and mutual respect which bind peoples of different races together. In his reply to the Address presented by the Corporation of Bombay His Majesty struck the note of sympathy with all races and creeds. Referring to Bombay as a jewel of the British Crown, he said: "I see again with joy the rich setting of its beautiful and stately buildings. I note also the less conspicuous, but also more profitable, improvements lately effected, but above all I recognise with pride your efforts to heighten what must always be the supreme lustre of such a jewel as this—the peace, happiness, and prosperity of all classes of the citizens." In words like these we may see the passing away of the old temper of domination, and the recognition of the need of a new spirit in the government of India, animated by a more vital concern for the welfare of the masses of the people and a deeper respect for national ideals.

THE third reading of the Insurance Bill in the House of Commons on Wednesday night is an event of far-reaching importance. Without entering upon any discussion of details, about which there is still a great deal of legitimate difference of opinion, we may endorse the words of the Prime Minister when he described it as

"the greatest scheme for the social benefit of the people of this country that has ever been conceived." It marks the end of a stage in our social evolution, which will always be remembered for its generous efforts to cure the evils of society by private philanthropy. The vast growth of our population and the intricacy of our industrial organisation have made these efforts unavailing. There is general agreement that sickness and unemployment involve corporate responsibilities, and that it is legitimate to bring pressure to bear upon every citizen to fulfil his share. The machinery set up by the Insurance Bill has this object in view, but, like all new machinery, its power of running with a minimum of social friction must be tested. Nothing could be more foolish than to inveigh against the principle because some of the machinery may be still a little out of gear.

IN a strong plea for the inclusion of domestic servants in the National Insurance Bill, which has been signed by Mrs. Creighton, Mrs. Barnett, Mrs. Bryant, Mrs. Fawcett, Miss Brooke Herford, Miss Olga Hertz, Miss Lily Montague, Lady Henry Somerset, and many other women prominently identified with social work, it is stated that in England and Wales alone there are 480,000 servants employed singly, and a further 320,000 employed in twos in houses where the accommodation, to say nothing of financial considerations, often makes indefinite care during sickness impossible.

No one will call in question the exceptional authority with which the case for the inclusion of servants is stated in this letter. We commend the following words to the careful consideration of our readers:—

"To considerate mistresses it must be a source of relief and gratification to know that the risks incidental throughout life to the health of their servants are being covered by a comprehensive State scheme of insurance. Besides the actual money saving in many cases, there will be the satisfaction of knowing that their *employées* are healthier and happier, and that, in consequence, additional inducements will exist for entering domestic service. As for the servants themselves, when they understand the advantages the Bill offers, we believe they will resolutely resist the attempt to deprive them of the protection and succour in times of illness and disablement which are now being provided for every other class of the industrial community."

SIR H. S. LUNN has made a proposal for a Conciliation Conference on the question of Welsh Disestablishment. He thinks that a struggle over temporalities will be a serious menace to the spiritual life of the nation, and that a compromise might be arranged in the interests of good feeling. "There is nothing in the situation," he says, "which need prevent good men on both sides who care for the well-being of the commonwealth from meeting at least to discuss the possibility of finding a basis for conciliation on the question of endowments."

So far the suggestion has met with little support, and the Bishop of St. Asaph has pronounced decisively against it. The plea that the question is a rather paltry one because only about a quarter of a million per annum is involved can hardly be taken seriously, for the ultimate position of the Church of England and its pre-Reformation endowments in the corporate

whole of the nation's religious life is always in the background. The feeling is very strong among many Nonconformists that they too are the heirs of the ancient religious life of the country, and that in our present state of dismemberment it would not be fair that one section, however powerful, should take all the national inheritance. We are prepared, as we have said before, for the whole question to be argued in a spirit of generosity and conciliation; but if any feeling of injustice or unfair preferential treatment were left on the other side this policy would defeat its own ends. At present, however, the representatives of the Church in Wales show no disposition to entertain any idea of compromise on the question of endowments. It must be all or nothing.

* * *

By the appointment of the Rev. A. L. Lilley to a residentiary canonry in his cathedral the Bishop of Hereford has given fresh encouragement to men of liberal sympathies in the Church of England. But there will be a lively hope among those who know the reach of Mr. Lilley's mind and his spiritual gifts as a preacher that this is only a step to a position of more commanding influence. No one has done more to make the ideals of Modernism living for English thought. His wide acquaintance with the literature of other countries is in marked contrast to the quite conventional type of culture which is still prevalent among even the ablest of the Anglican clergy. At the same time, his genuine love of knowledge and his Irish *bonhomie* have saved him from the provocative tone and the critical aloofness which sometimes mar the influence of the pioneer. His teaching has always been in the best sense spiritual and constructive, and has won its way by its large and generous sympathies.

* * *

It is twenty-one years this month since General Booth's famous book, "In Darkest England and the Way Out," was published. The following figures selected at random from a record showing the number of persons assisted during the year beginning September 30, 1910, and ending September 30, 1911, will give some idea of the enormous growth and present scope of the social work undertaken by the Army. Number of meals supplied at cheap food depôts, 88,322,527; number of cheap lodgings for the homeless, 32,880,644; number for whom employment (temporary or permanent) has been found, 275,059; number of ex-criminals received into homes, 9,790; number of ex-criminals assisted, restored to friends, sent to situations, &c., 10,268; number of sick people visited and nursed, 136,389; number of women and girls received into rescue homes, 51,698.

THE LIBERAL CHRISTIAN PULPIT

RELIGIOUS EXPERIENCE TO-DAY.

By THE REV. W. WHITAKER.

"Knock, and it shall be opened."—MATT. vii. 7.

ONE of the younger members of the present Government, in a conversation on religion, is reported to have said that he believed himself to be without religious instincts or experience. I believe that large numbers of honest and well-educated men and women would express themselves similarly. It is not a question of their beliefs and opinions, of theistic or agnostic views. For themselves they do not feel that they have a clear and unmistakeable sense of communion with the Divine—any process of the inner life that makes holiness a brooding joy, and gives reality to the unseen, and fills the world with vision. This is a thing men do not talk much about, but it is a silent revolution. Other changes of our time are merely symptoms. This is a root cause. Churches, racial moralities, systems of society—they are all so many wave-crests tossed up and drawn down by a huge tidal displacement of this order. Many people despair of any great return of the power of religion in men's lives. For they think of religious experience as being that of John Bunyan, and the Wesleys, and the poet Cowper, and the Evangelical Revival, and they clearly realise—they quite sadly realise—that all those once-living persons of the old diaries and biographies are a dead letter for dwellers in the new world of the twentieth century. Therefore, it may seem to you to require some hardihood to affirm that we are on the eve of new possibilities of religious experience. Yet we can, I believe, already envisage the new pieties that will take the place of the old.

The main thing to keep in mind is, that while the elements of religion are the same to-day as formerly, they are differently mixed. There is now, as heretofore, reverence, and there is strong feeling; there is a marked sense of supersensual realities, and there is a mighty emphasis placed upon conscience and the moral life. But these things *come in*, so to speak, in different places and with different reactions from those which they had in former experience.

For example, consider how these four elements came into the lives of the men of the great Evangelical Revival. These men had reverence. They felt the awfulness of God and the majesty of creation, the solemnity of life and the haunting mystery of death. Perhaps they felt it too much in the form of fear—fear of death, of judgment, and of hell. But there were nobler strains in their reverence than mere craven fear. Their religion made their life grand for them, and the world became a stage of gorgeous crises and vicissitudes. Shopkeepers and mechanics and merchants and servant-maids moved in and about the palace courts of the Eternal.

Again, they had strong feeling: so strong that we often think of that time chiefly as one of vivid and even violent emotion. It was the age when the Story of the Cross first fairly burst upon the people at large, and became the prime motor in stirring the personal life to new depths of love and

surrender; it was the pivot upon which the whole of salvation turned. The whole process of the soul's life was dramatised in that piercing story of Christ's sorrows and sufferings. It was the era of

Rock of Ages, cleft for me,
Let me hide myself in Thee.

Of

'Tis mystery all! The Immortal dies!
Who can explore his strange design?
In vain the first-born seraph tries
To sound the depths of love divine!
'Tis mercy all, immense and free;
For, O my God, it found out me.

But there is no need to dwell upon this. The feeling for Christ's cross in the Methodist age and its hymns is, perhaps, the most superb gift that Christendom ever laid at the feet of its dying Lord. It is simply peerless for beauty and intensity.

Again, there was the element of spirituality, the sense of the unseen. But this was not so fine as the feeling. It was a rather crude belief in miracles and in the Hebrew mythologies; and it became a kind of egotistic other-worldliness. It was a belief in a crudely transcendent God of an earthly pattern, who had rights that might be assailed; a God who stood much on His dignity and exacted payment for sin. And sin was thought of in a stark, material way; it could be inherited like an entail upon property, or a bad debt. So that the spirituality of this experience was not the best part of it.

There was also conscience—a strong moral sense; but this, again, was not very fine. It was strong and true, so far as it went, but it was very individualist. It believed strongly in hell-fire (and eternal hell-fire), and it was a narrow righteousness, with little sense of beauty; it did not recognise that conduct includes culture and art. It shut up its morality within a stiff, unimaginative moralism; and of all that we mean by social reform and collectivism to-day, it had not the ghost of an idea. Now we can see the limitations of this old-world experience. Shall we say, because it is now so wholly gone from us, that therefore all religious experience is for ever impossible to us? That does seem to me the frankest absurdity. Let us look again at these elements of religion. Has the modern man, in the first place, no reverence? The fact is that, as regards the real nature of religious awe, the modern mind at its best is beyond all comparison more humble, more full of wistful, trembling recognition of the Infinite and Eternal Being that envelops our little life, than most of the ages that have preceded us. Not in vain did Carlyle make the Everlasting No and the Everlasting Yea peal through the inmost heart of our time. We have been planted by a series of teachers and poets at the very threshold of the Eternal Mystery. And it is the same with regard to two others of the elements of religion, spirituality and conscience. I pass over, for the moment, the more doubtful element of feeling, for that is not our strongest point to-day; but let us observe that in the matter of spirituality a remarkable thing has taken place. I said that the elements of religion are differently mixed and come in at different places to-day. Now the spirituality of the Methodist revival came in *late* in the experience of the believer. The believer was at

first preoccupied with the attainment of a drastic and sudden escape from the wrath of God. Only later did he turn habitually, as with the intimacy of a dear friend, to the unseen Spirit, and cry, "Talk with me, Lord, Thyself reveal!" The modern man would be somewhat suspicious of that first drastic change. Spirituality is with him, in some sense, from the very beginning, for the modern world has abandoned materialistic naturalism. The tacit and virtual materialism of the time of Wesley and Priestley has gone. The reigning philosophies of our time are idealistic and spiritual. After Martineau and F. D. Maurice and the Cairds, and after Huxley's declaration that he did not know what matter was, our age turned more and more to interpret the whole great universe in terms of spirit. The men of science are actually now among the leaders and chief expounders of this new understanding. The element of spirituality is, in fact, a great part of the make-up of our mental equipment to-day, and we cannot help it. But mark here, again, how very differently the elements enter into our present experience. This spirituality is so far largely *intellectual* therefore it is incomplete, and to that extent falls short of the warmth and devotion of the Evangelicals. Let us, therefore, notice how that other element of conscience, which can give such earnestness and force to a spiritual nature, enters in.

When you come to the modern conscience you are in the very throes, in the actual pit of the contest that is deciding for the world its future religion. Great is the contest, and it is far from the end. The moral sense of the man of this time is a heap of contradictions, and whirling aims, and shy idealisms, and strange failures. It is the seventh chapter of Romans in the twentieth century. The modern man is struggling to be good, but he does not know how. His conscience, compared with the undeveloped thing in Wesley's time, is a giant compared with an infant—but it is a giant partly blinded, partly bound. The rich know that they eat bread they have not earned, and are surfeited with pleasures which they toil to enjoy; and, with the greatest opportunities of greatness ever accorded to men on this earth, they only hasten down to the failure and silence of the grave. And the poor—they also know themselves unworthy, lacking the manhood to rise and make an end, and make a new earth; and it is this knowledge, this self-judgment, that is our hope. For who shall deliver us from this body of death?

There is one thing yet lacking to the modern man's religion, which he will regain when that power which we so poorly name religious *feeling* shall once more become a reality: when all the gains of our modern thought and experience shall have become so much fuel to be consumed in the passion of a new love. This cannot be created or called up at will. Much work has yet to be done to put Christ, the central object of the world's natural affection, in such right relations to the rest of men's ideas that the love of thousands shall again spontaneously flame out towards him. There are many signs that it is at hand. The fogs that intellectual perversions have thrown up around him for ages are clearing away. More and more, men see that the world is One, and that its meaning cul-

minates in the love of God in Christ. When once the thought of this, and its passion and sweep get hold of the multitudes, it will run wildly along the earth's stubbly fields of sin and wrong. Pray for it! Do not be impatient; but be eager for it, and knock at the door. You will not be able to open it, for God bides His time. But it will be opened unto you.

THE PROBLEM OF THE UNEMPLOYED.

UNEMPLOYMENT is increasingly recognised as one of the most serious symptoms of disorder in the social organism. We have learned in recent years—thanks mainly to the voluminous reports of the Poor Law Commission—how easy for the workman out of a job is the descent to destitution and pauperism. Gradually we begin to realise that it is bad economy to have any unemployed. For those in receipt of weekly wages, even a day's stoppage means going without something; a week without work or wages will almost certainly mean insufficient food and warmth; and if the interval between jobs is prolonged, there is sure to be a scattering of the cherished belongings, an accumulation of debt, and possibly a complete break-up of the home. So the capable, self-reliant workman gets broken on life's wheel, and the community is left with a man of weakened physique through prolonged semi-starvation, often hopeless and spiritless too, to be maintained somehow and somewhere for the rest of his days. And bad as it is for the adult worker who goes through this experience, it is even worse for his children. Insufficient feeding plays havoc with the man in the course of time: a very brief experience of short commons permanently disables the child. Thus the evils of unemployment are like the sins of our fathers—their influence may be traced from generation to generation.

Much has been written on this subject in recent times, and many minds have been in labour to find some solution of the problem. So long as the unemployed were regarded simply as a mass of industrial failures, there seemed little hope of progress. Even yet we fear there are many people to whom the unemployed are all of a kind, and that an unpleasant kind, distinguished chiefly by their inattention to personal cleanliness and by a fondness for alcoholic drinks. It is difficult to get such people to realise that the unemployed are not all wastrels: that every Labour Exchange in the country has on its books to-day hosts of decent men and women, able and willing to work, for whom places cannot be found. Even more difficult is it to get them to realise, what Mr. and Mrs. Webb emphasise, that from the social economist's point of view the undesirables and wastrels require assistance as much as, perhaps even more than, those whose record is clean.

But in all discussions of this kind facts are the first essential, and in the "Social Study" which Mr. Seeborn Rowntree (to whom students of social questions are

already so deeply indebted) and Mr. Bruno Lasker have just published, facts are provided in abundance.* They caused a census of the unemployed to be taken in the city of York—a town where employment in the main industries, railways, and confectionery is fairly stable—on June 7, 1910, a summer day in a year when trade in the country was booming. No fewer than 1,278 persons were found to be without work! Having made the census, steps were taken to analyse the results, to investigate the cases thoroughly, and, so far as was possible, to obtain complete case papers of the individuals who were unemployed. Here are the results of their analysis:—

Youths under 19 years of age..	129
Men who have been in regular employment within last two years and are still seeking it ..	291
Casual workers	441
Workers in the building trades..	173
Work-shy.....	105
Women and girls.....	139

To each of these groups Messrs. Rowntree and Lasker devote a chapter of their book, accompanying each chapter by a reprint of their census records for that group. It is thus possible to check their conclusions as to the relative importance of this or that immediate cause of unemployment. In view of what is said above, it is interesting to quote. "Our figures show very clearly that it is quite a mistake to regard the unemployed problem as primarily one of the character and efficiency of the workers. On the contrary, improved morale and increased technical ability, important as they are, can never solve that problem unless they are associated with wide industrial and economic reforms. Moreover, the defects by which some of the unemployed are handicapped are very frequently the direct outcome of unemployment in the past."

As might be expected, Messrs. Rowntree and Lasker discovered that a majority—actually four-fifths—of the youths unemployed had had a bad start. On referring to their school records they found that many of them had attended badly, others had suffered from lack of food, others from general neglect. Although it is outside the scope of their work, the facts they produce very powerfully support the arguments brought forward by Mr. and Mrs. Webb for a more systematic campaign against child neglect which they believe to be a short cut to destitution.

Perhaps the most striking fact among those put forward in connection with the men from "permanent" situations is the large proportion of young men who were unemployed. These between 19 and 40 years of age formed 73·8 per cent. of the total number in this group; 30·2 per cent. of the total were men from 21 to 25 years of age. Another table "shows that nearly two-thirds of the number had been without regular work for four months or more, and one-half for six months or more; while nearly one-quarter of them had had no regular employment for over a year." As the writers say, we are here confronted

* Unemployment: A Social Study. By B. Seeborn Rowntree and Bruno Lasker. London: Macmillan & Co. 5s. net.

The Prevention of Destitution. By Beatrice and Sidney Webb. London: Longmans & Co. 6s. net.

with a grave problem. In another part of their book we are furnished with a series of diaries and family budgets kept by the unemployed families. Not only is the expenditure given, but the actual foodstuffs purchased are set down, and calculations are made as to the deficiency from the standard needed to maintain physical efficiency. It is seen "that some families are actually having to exist on less than one-third of the food necessary to keep them physically efficient, and none have more than two-thirds of that amount. These facts, especially when it is remembered that unemployment often lasts for months, enable us to gain some idea of the extent to which the physical efficiency of such families is being sapped by privation."

It apparently surprised the writers to find so large a number (441) of casual workers among those unemployed, since York is not a place where there is any one industry largely depending on casual labour, as is the case at the docks of a port. An interesting analysis is given of the causes which led 265 men formerly regularly employed to lose their situations. In 41 cases faults of character (intemperance, inefficiency, &c.) were responsible; in 119 cases personal reasons (ill-health, attempts to "better their positions," &c.) were the cause; and in 105 cases (40 per cent. of the number) the work was lost through circumstances for which the individual was not responsible, such as the winding-up of the business, the replacement of hand-power by mechanical power, and the like.

Space does not permit further account of the facts which Mr. Rowntree and Mr. Lasker have brought to light. No student of social economics can afford to neglect this valuable mine of information. The many pages of tables which to the ordinary reader may at first seem forbidding, are of the greatest value, since they permit all of us to consider the situation as it is in York and to form our own judgments.

The interest of the work, however, does not end in its presentment of carefully tabulated facts. In every chapter the authors bring forward suggestions for dealing with the problem. Broadly, it may be said that their proposals follow the lines of those made in the Minority Report of the Poor Law Commission, proposals which are restated in Mr. and Mrs. Webb's "Prevention of Destitution." We do not mean to assert that Mr. Rowntree and Mr. Lasker merely repeat what has been put elsewhere; several of the Minority Report suggestions are mentioned only that the authors may state that they have not enough evidence to lead them either to support or reject them. Nevertheless, the reader of "The Prevention of Destitution" who turns to this study of York, will be impressed by the strong reinforcement of the general argument in the first-mentioned work given by the facts so clearly stated in the latter.

There are two of the suggestions discussed in "Unemployment" which merit special mention, though for different reasons. The first, given in connection with the study of men from regular work, is the development of an afforestation scheme as a means of providing a new industry. The suggestion is, of course, not a new one; what is new is the careful

treatment given it in this volume. The writers rightly point out that the value of afforestation from the point of view of unemployment is its elasticity—the fact that the work can be, within limits, expanded in bad years and contracted in good years. They also submit figures showing what would be the cost to the city of York over a long series of years of its fair proportion of a national afforestation scheme, and the number of workers it would absorb. The second suggestion, which is a new one, is made as a result of the author's investigations in Belgium. It amounts to a plea for a well-considered scheme of decentralisation of urban populations, so as to permit the urban worker here to have, like his fellow in Belgium, a home in the country. The Belgian workman, the writers aver, in times of unemployment finds himself able, by work on his garden, allotment or holding, to produce at any rate some part of the food needed for subsistence; and under these conditions he does not run the risk of physical deterioration when unemployment at his proper trade happens. Now that more interest is taken in the state of our town populations, it may be that this hint from York will be given, at least, an experimental trial in England.

We find that further discussion of the many matters, in addition to unemployment, which Mr. and Mrs. Webb deal with must be left over for another time. But we must say that, thanks to the research of Mr. and Mrs. Webb, and of Mr. Rowntree and Mr. Lasker, there is now no reason why we should stand impotent before the problem of the unemployed, with all the waste and misery that being unemployed connotes. The immediate business of every earnest man and woman is to take the small amount of trouble involved in grasping the nature of the reforms suggested, and then, with a whole-hearted effort, to work for their realisation.

T. R. MARR.

THE work of those who are responsible for the production of the *Vineyard*, which is devoted to the literature of peasant life, goes bravely on, and we wish this magazine every success in the second year of its existence. The Christmas number is full of good things, and includes a characteristic study of rural life by the Editor (Mrs. King, author of "The Country Heart"); "God's Truce," a Swedish story by Selma Lagerlöf, winner of the Nobel Prize for literature; a Folk-Carol from Warwickshire, with music, and a portrait of the singer, by Cecil J. Sharp; an instalment from Dr. Greville MacDonald's story of fairies and goblins which he has just published under the title of "The Magic Crook, or The Stolen Baby"; and several poems and carols by Annie Matheson, J. A. Campbell, and the Rev. R. L. Gales. Ludwig Richter's "Noël" forms the frontispiece, and there are other illustrations.

ONCE more the Christmas number of the *Bookman* comes to us full of good things, with the rubicund face of Mr. Micawber

smiling at us from the cover. There are any number of articles and reviews of books by such well-known writers as Alfred Noyes, A. C. Benson, Edward Thomas, Katharine Tynan, A. St. John Adcock, Coulson Kernahan, J. E. Patterson, Walter Jerrold, and G. Bernard Shaw; but perhaps the delightful pictures suitably arranged for framing which are presented with this number will be even more highly appreciated by those who procure it. There is, for instance, Edmund Dulac's beautiful little frontispiece representing Gerda and the reindeer out of "Stories from Hans Andersen"; a portfolio of drawings in the daintiest colours by Hugh Thomson, illustrating "The School for Scandal"; and some clever interpretations of the Tannhäuser legend by the Hungarian artist, Willy Pogány, and these are by no means all that the book contains. The Christmas supplement, which is full of short notices and publishers' announcements, also lavishly illustrated, will serve as a useful and interesting guide for those who make most of their Christmas purchases at the bookseller's shop.

MRS. HUMPHRY WARD brings her Modernist novel, "The Case of Richard Meynell," to a close in the December number of the *Cornhill*, which also contains some interesting pen-pictures of Australian life by Mrs. Thomas Henry Huxley, who writes at the age of 86 of events that happened between 1843 and 1844. She concludes the article with a brief reference to her engagement to Huxley, then assistant-surgeon on the *Rattlesnake*, "an enthusiastic follower of natural science." After eight years, during five of which both the Pacific and Atlantic Oceans separated the lovers, they were married, and, although the engagement was "truly a long and weary one, its crowning gift was above all price, that of forty years of happy wedded life." Mr. Guy Kendall, Assistant Master at Charterhouse, contributes an "Ode on the Tercentenary of Charterhouse." The three-hundredth anniversary of Thomas Sutton's foundation will be commemorated in London on December 12, Founder's Day. The event was celebrated at the new foundation in Godalming on July 8 last.

"For so he planned it, Sutton the good,
and showed the truth in a signal deed
That Youth should minister after his
kind to Age according unto her need;
Whose walls arose in a gracious hour
when the Gospel of peace went forth
new-shod,
And England spake in her own sweet
tongue of the law and the love and
the mercy of God."

MISS A. M. ODGERS has again executed a pleasing design for the New Year's Motto Card of the Sunday School Association for 1912. It is a picture in colours representing the interior of a blacksmith's forge intended to illustrate the text printed below:—"They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." On the back of the card are the Bible readings for each Sunday of 1912.

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SATIRE AND SENTIMENT.

Among the Idolmakers. By L. P. Jacks. London: Williams & Norgate. 5s. net.

IF Mr. Jacks had given us this volume before "Mad Shepherds" our welcome to it would have been saved from the disturbing influence of comparison. As it is, we lay it down with the feeling that it does not reach the high level of imagination and human sympathy of its predecessor. No doubt every book should be judged on its own merits, and it is unreasonable to treat it from the point of view of the reader's preferences or expectations instead of the author's motives. But it is the high compliment which the public pays to a writer who has won a distinguished success that it will never acquiesce in anything, however good, which is not equal to his best. There are here eight studies, the majority held together, as the title indicates, by a common temper of critical amusement in face of many of the foibles and idolatries of the modern world. Two of them have been published before in the *Hibbert Journal* and the *Atlantic Monthly* respectively; the others appear here for the first time. Satire may have in it the bitter anger of Juvenal and use the colours of a savage realism for its art; or it may chuckle over the follies of mankind and find its medium in burlesque. Mr. Jacks' satire is of the latter kind. He is the literary cartoonist who fills his pages with the resounding pomp of the ridiculous, and drives his truth home to the tune of "It's a mad world, my masters." It is impossible to determine beforehand the dividing line between effective burlesque and the raillery which melts away into nonsense; it is largely a matter of instinct. But, if our own instinct does not deceive us, there are pages in this book which come too near to it for the reader to feel quite secure.

The longest of these studies is called "The Tragedy of Professor Denison," a curious story of the madness which overtakes a prosperous and conventional intellectual career under the shock of a great sorrow. It ends in unrelieved darkness, but Professor Denison himself is too futile to win our sympathies, and the tragedy of his madness has about it no touch of real horror. Some of the shorter sketches are more successful. We like particularly "The Castaway" and "Made out of Nothing." The first of these is a description of the influences which played upon the childhood of the man, who is introduced as the narrator of the other stories in the book. It is finely perceived, suggesting that in part at least it may be woven out of real memories, and it contains some beautiful writing:—

"Then it was that Truth fell towards me like a meteor out of the sky. My bitter cry had travelled far and reached the ear of ministering spirits; and an answer, clothed in a living voice, floated down to me from

the depths of space. It came from the dark and distant kingdoms of the dead; had winged its way through leagues of silence; and it fell upon the spiritual sense as a homing dove alights upon its nest. The tones were filtered to fineness so subtle that only the innermost chambers of hearing could hold them; they were soft as the whispers of remembered love, pure as the horns of elf-land blowing in a summer dawn. I knew that voice; what other have I known so well? It was my mother's. 'O foolish one,' it whispered, 'who art seeking the living among the dead. Thy whole life is one vast surprise. There is not a moment of thy conscious being whose secret thou canst penetrate.' Thus was I raised from the dead in the twinkling of an eye; born again through her who gave me birth, the mediator, perhaps, of yet Higher Power. I was my old true self; abroad once more on the great waters, scanning the wide horizon for uncharted Isles, seeking Truth in a world where nothing repeats itself and no two moments are ever alike."

"Made out of Nothing" is the story of Peter Rodright, who makes a fortune by the sheer honesty with which he gulls the public. "His monopoly was the manufacture and export of idols, and he lived in a versatile city where such things are possible. He was enormously rich and consistently hilarious, beautifully tender-hearted, and exceedingly vulgar." This delightful person gives the author an opportunity for his greatest triumphs in the art of burlesque. It is rollicking fun with the pungent flavour of satire:—

"I've played the game fair and straight from the first," said Peter. "My goods are true to sample, and don't you forget it. They're *correct*. If you can prove to me that them bronze Buddhas has got a wrong line in 'em, I'll have the mould broke up to-morrow, though it cost me a thousand pounds to get another. Here, take that Greek coin and put it under the microscope. It's real gold, isn't it? Well, *that's* all right. Now look at the shape of that king's nose—it's Alexander, isn't it?—no, it's one of the Seleucidæ—Oh yes, I know all about them—good-lookin' fellers too! Now then for the original—here—put it under the microscope—got that nose to a T, hasn't he? Well, what more do you want? What do you think I pay the man as makes them dies? Nine hundred a year, my boy, and don't you forget it. He's a Hitalian. There isn't another man in Europe as can touch him; no, nor in America neither, though they've got some pretty smart 'uns over there."

We have emphasised the note of satire, because it is the chief impression which a rapid reading of the whole book makes upon the mind. But we must not forget that there are other moods as well. "A Psychologist among the Saints" is a sympathetic study of religious temperament, while the two stories of women, "Mary" and "Helen Ramsden," are devoted to the tragedies and victories of love. The latter are, perhaps, too slight to impress the reader very deeply; but they have in them the vein of tenderness, which is often concealed by the intellectual glitter or the whimsical humour, a little too prominent, a little wanting in relief, in many pages of this volume.

LAST ESSAYS OF WILLIAM JAMES.

Memories and Studies. By William James. London: Longmans, Green & Co. 6s. 6d. net.

MANY people found their first contact with William James' invigorating genius in the volume of essays called "The Will to Believe," a title which is in itself almost an argument. To them it will be a special pleasure to welcome these "Memories and Studies," which his son has edited for the press, and to find in them the same abounding strength and vitality of thought and style. Several of them are devoted to estimates of men—Agassiz, Emerson, Herbert Spencer, Frederick Myers, and others; but among them we must give the first place for its kindling sympathy and charm to the sketch of Thomas Davidson, "a knight-errant of the intellectual life." If there is a better portrait than this of the wandering scholar, Scottish by birth, American by later residence and friendship, we do not know it. Here are the words in which James describes him: "His broad brow, his big chest, his light-blue eyes, his volubility in talk and laughter, told a tale of vitality far beyond the common; but his fine and nervous hands, and the vivacity of all his reactions suggested a degree of sensibility that one rarely finds conjoined with so robustly animal a frame. The great peculiarity of Davidson did indeed consist in this combination of the acutest sensibilities with massive faculties of thought and action, a combination which when the thought and actions are important, gives to the world its greatest men." He goes on to describe his intense individuality, the fulness with which he realised his own principle, "creeds are nothing, life is everything," and his consuming hatred of "academicism" and placards. He also quotes many of the deep and beautiful sayings in which Davidson summed up his own experience of life. The following must speak for the rest: "Associate with the noblest people you can find; read the best books; live with the mighty. But learn to be happy alone." "Be on earth what good people hope to be in heaven." "Cultivate ideal friendships, and gather into an intimate circle all your acquaintances who are hungering for truth and right. Remember that heaven itself can be nothing but the intimacy of pure and noble souls."

Passing by the fine estimate of Frederick Myers and his influence upon the study of psychology, and the speculations about a continuance of cosmic consciousness "into which our several minds plunge as into a mother-sea or reservoir," we may call attention to the importance of the two essays entitled "The Moral Equivalent of War" and "Remarks at the Peace Banquet." These and the discussion of "The Social Value of the College-Bred" and "The University and the Individual" will penetrate with their common sense, their ripe wisdom and their enthusiasm for the best things, into quarters where the voice of a more technical philosophy is seldom heard. It would be hard to find a description of the "usefulness" of intellectual culture more apt and pithy than this: "Our colleges ought to have lit up in us a lasting relish

for the better kind of man, a loss of appetite for mediocrities, and a disgust for cheap Jacks. We ought to smell, as it were, the difference of quality in men and their proposals when we enter the world of affairs about us." Following close upon this there is a timely warning against aloofness and unreality and the spirit of cultivated scorn in education: "Real culture lives by sympathies and admirations, not by dislikes and disdains; under all misleading wrappings it pounces unerringly upon the human core. If a college, through the inferior human influences that have grown regnant there, fails to catch the robust tone, its failure is colossal, for its social function stops: democracy gives it a wide berth, turns towards it a deaf ear." After this we are not surprised to find a vigorous warning against the foolish appetite for degrees—"the Ph.D. octopus," and the false value attached to "decorated scholarship." "Other nations," he writes, "suffer terribly from the Mandarin disease. Are we doomed to suffer like the rest?" The danger is evidently a very real one in America; but even in our own country the word "doctor" has a magical efficacy far beyond its intrinsic worth, and the appetite to be decorated in that fashion shows many unhealthy signs of growth. It would be a step towards the recovery of real values if its use were dropped. In the realm of learning, as elsewhere, the distinguished need no decorative labels and the undistinguished do not deserve them.

PEACE SUNDAY

December 24, 1911.

AN INVITATION.

ACCORDING to the usual custom, the next Peace Sunday will be on **December 24, 1911.**

The Peace Society have much pleasure in repeating the invitation to observe the day given to Clergymen, Ministers and Speakers last year, and in previous years, which was signed by the leaders of all Churches in the kingdom, and which was responded to very extensively.

The Executive ask for a Sermon, Address, or some recognition of the question, in the services of the day, and they offer, for personal use, literature of a helpful character, to all accepting the invitation, who make application.

They also request the favour of an intimation from those who are complying with their invitation, not for publication, but for the sake of record and encouragement.

Address, to the Secretary, W. EVANS DARBY, LL.D., S.T.D., 47, New Broad-street, London E.C.

THE MEMOIRS OF FREDERIC HARRISON.

Autobiographic Memoirs. By Frederic Harrison. Two vols. London: Macmillan & Co. 30s. net.

If we call the two substantial volumes of memories which Mr. Frederic Harrison has given to the world glorified gossip, it is because we want to pay them a compliment. We like gossip when it is of the right kind, and gossip about our contemporaries in the world of letters and public life when it is written by an able man and flavoured with real kindness of heart, is precisely the kind of gossip that we like. We have read Mr. Harrison's "Memoirs" in the humane Boswellian mood suitable to a blazing fire and a room full of books; in other words we have dipped into them and sampled them, and passed on eagerly from one fascinating topic to another without troubling about the intervening pages. If he had been writing for posterity the author would doubtless have pruned his material and suppressed redundancies; but as a book for his younger contemporaries he could hardly have made it better than it is. A little more reserve, some suppression of its intensely personal and communicative tone, and we might have lost this picture of a vigorous and happy life, which owes not a little of its effect to its crowd of detail and its troops of friends.

There are few of the controversies of the present day, political, social, or religious, upon which Mr. Harrison has not some strong opinion or illuminating experience to offer. Thus, in view of recent educational discussions his belief that many schools of the present day with their "regulation pattern" make learning less of an object in itself than it used to be, is worthy of notice.

"As to the 'public school' system, I hold it to be a failure. My own experience is that of a large London day school, which avoids much of the evil of the public boarding-school. In my own case the conditions were favourable, all the more that the *curriculum* of King's College School in the 'forties was not yet crystallised into a regulation drill, had little connection with the Universities, and was very mildly tinged with the modern 'pot-hunting' craze to win prizes. The system was so far good that there was very little system at all; and, though idleness was not encouraged or even condoned, we had ample freedom to improve our minds in our own ways."

But even more than by his own verdicts and opinions the reader will be attracted by Mr. Harrison's reminiscences of his friends. There is a delightful account of his first visit to the Ruskin household at Denmark-hill.

"He welcomed me with charming grace and bonhomie, and his whole attitude was that of fascinating genius in a magnanimous and loyal soul. His old father—a canny, stalwart Scot, a man of sterling sense, devoid of genius and grace, was a contrast to his brilliant son, whom he but half understood. 'John! John!' he would cry out at table, as his son poured out splendid paradoxes, 'what nonsense you're talking!' in rather broad Scotch."

Another artistic memory is of a visit to Millet in his studio at Fontainebleau. "He said that he had never seen any paintings whatever but those in the Louvre, had never travelled out of his own department, and knew nothing of styles, schools, or technique. . . . 'Was it true,' said a lady present, 'that he had a standing agreement with the Art Publishers to pay him an annuity in return for all he might paint?' 'Oh! yes, quite true,' he said; 'they pay me 1,000 francs a month, which is amply enough for me.' 'But they sell a single picture of yours for 50,000 francs.' 'That is their affair,' he replied; 'as long as I have all I need, and can paint what I like, and as I like, it matters not to me what they get for my work.'" In another place we have a description of the conflict of great minds at the Metaphysical Society—"the elusive ingenuity of Manning; the dialectic skill of Huxley, in the style of a great criminal court advocate; the adroitness and rapidity of Bishop Magee (whom Lord Houghton declared to surpass all living men in the power of improvisation and thinking out his argument whilst on his legs); the brilliant eloquence of Dr. Martineau, who in floods of unbroken rhetoric had no equal in the Club—not even in Gladstone; the keen logic of Father Dalgairns; and the sledge-hammer common sense of Fitzjames Stephen." Equally interesting is the account of George Eliot's *salon*. "At times George Eliot would play Beethoven with fine power and taste; or George du Maurier would sing one of his exquisitely comic French songs, or G. Lewes and Edward Pigott would act an impromptu charade, with witty dialogue invented on the spur of the moment"—and so on. Who will say that this is not fascinating gossip?

On one topic of supreme importance, at least to the author's mind, we have not touched, namely, his devotion to Auguste Comte. It pervades the book like an atmosphere. It intrudes upon the reader at the most unlikely moments. It comes dangerously near to turning our genial author into the stiff mentor and moralist. In spite of our deep and genuine admiration for this enthusiasm, which has stood the test of many disappointments, we are tempted to wish sometimes that, like the statue of Comte in front of the Sorbonne, it could be left outside. It is refreshing, however, to find the handsome admission that the great man could make mistakes. In the account of the famous interview between Comte and himself in 1855 Mr. Harrison writes: "He made the astounding charge of saying that Mazzini did not believe in God!—which was notoriously untrue." This outburst of candour surely disproves the dictum of Coleridge, that in infallibility there are no degrees.

THE KEY TO POLITICS.

Sociology Applied to Practical Politics. By John Beattie Crozier. London: Longmans, Green & Co., 1911.

In the years which preceded Mr. Chamberlain's conversion to tariff reform, Dr. Beattie Crozier contributed a series of articles in favour of protection to the *Fortnightly Review*. Whatever the opinions of the reader may be, he must concede to

the author of this volume a considerable amount of political foresight. In the present work he seeks to draw immediate conclusions about the problems of the present day. What is the new world into which we are to be led?

Dr. Crozier does not merely prophesy smooth things. Great business combinations are to grow until they have absorbed into themselves, or ruined, their competitors. And when they have done this they will seek outlets for the investment of their incomes. "They naturally turn for their fresh investments to the stock of other monopolists in other lines of trade. . . . It is generally understood, I believe, that the Standard Oil Company, for example, has a finger, if not a controlling interest, in most of the great industrial

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and commercial enterprises—railways, electric, water, gas, and tramway companies, insurance corporations and banks between the Atlantic seaboard and the Pacific coast." In this new régime, as indeed in every other, the amount of justice which is attainable falls short of the ideal of perfect justice. The discussion of this last topic, it might be suggested, is rendered peculiarly difficult in England owing to the fact that our thinkers have not as yet worked out the concept of justice. At least it should be admitted that in an imperfect society, the consequences, even of the noblest actions, usually bring an element of evil mingled with the good. Yet this cannot justify us in conceding that the standard of business integrity in the future must necessarily fall below that which has already been attained in England. If it is true that the administration of the great combinations in a protected State carries with it the moral dangers which Dr. Crozier takes for granted, the economic consequences of a failing standard of honour would more than outweigh the advantages of which he speaks. But here I venture to think that Dr. Crozier fails to do justice to his own argument. He takes his stand upon the gradation of society, so that talent and virtue may have ladders and openings provided for them from the bottom to the top. The United States is actually making this huge experiment. It is too early to say that it is impossible to reconcile the business life of America with a reasonable moral ideal.

Dr. Crozier is instructive when he deals with the substitution of combination for competition, the substitution of Trusts for individual undertakings. Now it is notorious that the formation of large undertakings as joint stock companies is usually accompanied by the attempt to make the public pay an excessive price for shares. Hence the profits, which would have been adequate to pay a good interest upon a moderate capital value, are inadequate to pay good interest upon an exaggerated value. Such undertakings, accordingly, either pay their interest out of capital to the loss of the shareholders, or the wage bill is unduly reduced to the loss of the persons employed. It would almost seem that the evils of unrestricted competition are comparatively small by the side of the evils of monopoly. Hence when we are told of the irresistible powers of giant capitals in single hands, we are led rather to the conclusion that it is the business of the State to interfere, to put down commercial brigandage, just as the State interfered to put down the resort to physical violence by individuals. In a word, the prophecy which Dr. Crozier makes about the future is valuable in so far as he indicates the conclusions which necessarily follow from his premises. If, however, we take account of an enlightened public opinion, these conclusions will be modified.

When Heine began to learn French, he insisted upon translating the German word for "faith," *glaube*, by the French word *crédit*. Now Heine's mistake has this much truth in it, that credit does depend upon good faith, that is upon the keeping of contracts. And it is a fair question which may be put to the prophets of the new order, whether the command of credit, which comes from a nation's good

name, is not as formidable a commercial weapon as the concentration of capital in a few hands, or whether capital itself is not largely dependent upon credit, that is to say upon moral conditions, upon the stability of character which exhibits itself in the keeping of contracts. Dr. Crozier has given us so much that it is worth while to inquire why he has not given us more, why he scarcely does justice to the moral forces in politics; forces which, if they are difficult to calculate, are not for that reason negligible. Just for the very reason that men are largely animal—we are told three-fourths—we must not lose sight of those controlling factors which added to that percentage, transform man from an animal into something else. But perhaps it is unfair to make this demand from an author who is professedly concerned with practical politics. In the political life of to-day the organisation of the party machine is so far elaborated, that the results upon which the party in power are agreed follow with an almost mathematical necessity upon their first formulation. In other words, there is an irresistible tendency to eliminate independent action from politics. The Trust system in business in this respect is but a faint shadow of the party system in politics. Therefore the appeal to force by which modern business competition is ultimately decided, is not to be condemned without also taking account of the not less real appeal to force which holds good in politics. Just as in business the victory of one organisation over another, by ever so little, involves the temporary eclipse of the defeated organisation, so is it in political life. In England it is either the Cavalier or the Puritan who gets justice done to him, but rarely both at the same moment. The reader will probably resent the other conclusion; that the conflicting commercial policies of the present day, free trade or tariff reform, cannot be considered except upon such terms that the one or the other meets with imperfect justice.

Dr. Crozier gives a forcible exposition of the Nationalist policy, with its abhorrence of racial admixture and its tenderness for national traditions. There is a genuine contradiction between this policy and the internationalism which overlooks every difference, racial or otherwise, in the desire to attain an abstract equality. Yet al-

though, in his judgment, we cannot escape "the return to Protection, we cannot but linger with a sigh over the halcyon days of Free Trade . . . for with a Parliamentary Government without central controlling initiative, like that of the Czar or German Emperor, to keep its hand on corruption . . . the present purity of our political institutions will gradually tend to disappear, and the Boss, the Lobbyist, and the professional politician, as in America, will enter with all their train." Such is the great problem which Dr. Crozier so vividly proposes to us. FRANK GRANGER.

CRITICISM IN BRIEF.

A Short Introduction to the Bible. By the Rev. Gilbert T. Sadler. London: Williams & Norgate. 2s. 6d. net.

MR. SADLER is probably among the number of those who, during the past few years, have been (to put it mildly) pressed by such adherents of the Liberal Christian movement as have the care of children and young people, to publish a clear and concise account of those things, concerning the Bible, which are "most surely believed among us." In many churches both parents, who still sustain the venerable institution of religious instruction in the home, and particularly Sunday-school teachers, upon whom this burden rests most heavily, have been in considerable doubt not only as to the soundest way of teaching the modern Bible, but even as to what that modern Bible might be. The harassing phenomenon is by no means infrequent of a type and quality of Sunday school teaching glaringly different from that given from the pulpit of the associated church. To remedy this, ministers have formed Teacher's Preparation Classes, which are usually failures, because the wrong teachers attend them. What has been seriously called for is something in the nature of a companion to the Bible for the private use of those who, without being expert Bible students, have of their zeal undertaken the task of teaching the young and desire that that teaching should be sound and permanently helpful. To their rescue comes Mr. Sadler with this

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His Life and Teaching.

By JAMES DRUMMOND,

M.A., LL.D., Hon. D.Litt., D.D.

Cloth 1/6 net. Postage 3d.

This little volume is intended to introduce teachers and elder scholars in Sunday Schools to the writings and teachings of the Apostle Paul, and especially to bring home some of his lofty spiritual ideas to their hearts and minds. . . . It is adapted only to classes which have reached some maturity of thought and religious experience. Though there are chapters in the Epistles which may benefit a child, the discussions contained in them can, as a rule, appeal only to adults. Among these discussions I have endeavoured to select those which express most clearly the religious principles which ought to guide our daily conduct.—From Preface.

Short Introduction. It makes no claim to originality. It pretends only to be a "brief summary of the main results of Biblical inquiry." We may say straightaway that it is a valuable piece of work, well done. Mr. Sadler has mastered the enormous difficulty of combining conciseness with lucidity. Concise he is, with a vengeance. Some of the "books" he reduces to a veritable tabloid. Sometimes it becomes even amusing, as when a graphic story of the life of David concludes with the sentence, "David built a palace in Jerusalem, and had a harem in Oriental style, but it was no moral strength to him." Teachers, however, will understand that the volume must be used with open Bible, and a continual turning up of references; in this fashion the real value of Mr. Sadler's work will be appreciated. He takes this advanced position all through; dissects the various writings with the skill of an expert anatomist; disentangles the various documents and traditions with a sure touch; destroys many a traditional theme for moralising and exhortation; but fails not to indicate the useful lessons that may legitimately be drawn from the reorganised narrative. In the sections on the Old Testament Mr. Sadler is particularly happy in the brief but serviceable outlines he draws of the development of the idea of God, and of the conception of the Messiah. Many of those readers for whom this volume is specially intended will, likely enough, make here their first real acquaintance with the Apocrypha; and will understand for the first time the vital importance of these writings for a proper understanding of the New Testament.

It is almost inevitable, with the echoes of a recent controversy still ringing in our ears, we should turn with quick interest to see the point of view which Mr. Sadler takes with respect to the historicity of Jesus. He apparently believes that such a person as Jesus existed, but he is a dim, shadowy figure about whom almost everything that has been recorded is doubtful. The Liberal Christian view of Jesus, on the basis of the documents, is not tenable.

Those "who go on examining the Gospels have found that the parts which were considered historical have grown less and less. More passages have been found to be stories composed from Old Testament prophecies or Psalms, or parables like those of the Rabbis, or legends which have grown around the idea of the Messiah. Consequently the figure of the historical Jesus has seemed to fade. . . The main message of Christianity was that of the 'Christ' or of God entering Humanity to die and rise again. This is a picturesque way of describing the eternal divine law of Life by Death, Riches by Love, Salvation by Service. . . So that whatever modern research may say of Jesus as a man, the deeper gospel of Christianity is the unveiling, by that story, of the heart of God as a Love which ever lives and suffers and works in and by Humanity, can use every soul, and is constantly moving into fuller life by fuller service."

For all intents and purposes this denies the historical basis of Christianity, so far

as Jesus is concerned. There existed no Jesus at all relevant to the situation. In a brilliant section Mr. Sadler shows how that practically the whole gospel narrative may be compiled from passages in the Old Testament and elsewhere. The genesis of the Christian system of doctrine as a synthesis of already existing theological and philosophical theories is, apparently, the last word of modern criticism on the origin of our religion. It seems to us, however, a phenomenon, not only unexampled in the history of the race, but altogether unsupported by what we know of individual and race psychology, that sufficient spiritual impulses to account adequately for the subsequent history of Christianity in the world, should have entered human life through a system of ideas, rather than through a personality of unique, original, spontaneous, extraordinarily impressive spiritual force. This, however, is not a criticism of Mr. Sadler's book, for while it is true that in the study of a human movement human documents are most valuable, it is with other documents that he is dealing here. And he has dealt with them in a fashion which does the highest credit alike to his scholarship and his courage.

E. W. LEWIS.

THE ORIGIN OF MONOTHEISM.

Priests, Philosophers, and Prophets. By Thomas Whittaker. A. & C. Black. 5s. net.

In this book an attempt is made to trace back the origin of monotheism to the ancient priestly schools of Egypt and Babylon. The doctrine, it is contended, formed part of the esoteric teaching of these schools, whence, during the breakdown of the Egyptian and Chaldean empires, it managed somehow to get carried over into Greek, Persian, and Jewish thought, with the results we know. The theory is interesting, but the arguments by which the author seeks to establish it leave us unconvinced. Of direct evidence in its support there is none; and a supposed esoteric teaching is, we think, a very precarious basis on which to build. As a matter of fact, the religions of ancient Egypt and Babylon were thoroughly polytheistic. It is true that they gave to one deity a pre-eminence over all others; but there is nothing to show that their priests ever attained the pure monotheism afterwards reached by Greek philosophy, Zoroastrianism, and Yahvism. We still think that in each of these cases the doctrine was of native growth, though conditioned and assisted, of course, by antecedent general tendencies.

In order to bring the case of Judaism into line with his hypothesis our author finds it necessary to adopt the views of certain French writers as to the chronology of the Old Testament. These views are somewhat revolutionary. According to them, "we cannot hope to know anything circumstantial about Hebrew history before the Persian period"—that is before 538 B.C. This means apparently that Samuel and David and Elijah and all the other familiar figures belong to the realm of myth and legend! The Levitical Legislation re-assumes its old place as first in the

THE FIFTH AND REVISED EDITION

OF

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A Statement of Views, often Original and Startling, on Theological and Philosophical Questions by

F. W. FRANKLAND,

J.P., F.I.A., F.S.S. (Lond.)

Examiner in Statistical Method and in Pure and Actuarial Mathematics to the Education Department of the New Zealand Government; late Associate Actuary of the New York Life Insurance Company; formerly Government Insurance Commissioner of New Zealand.

The fifth and revised edition of this brochure—the author of which is a son of the late Sir Edward Frankland, K.C.B., the distinguished scientific chemist—contains a series of short studies on various keenly controverted subjects in Theology and Metaphysics. It is a result of forty years of anxious study of and earnest meditation on problems, some of them very fundamental, which have specially agitated the world since the publication of Darwin's "Origin of Species" half a century ago, and the fierce ordeal of minute and searching criticism to which New Testament writings have been subjected during somewhat more than the corresponding period.

Having himself been able, largely as a result of these studies and meditations, to regain and hold fast (even if, to some extent, only in the attitude of *hope*) the essentials of the Christian Faith, Mr. Frankland thought that some of the religious and philosophical constructions he has here attempted might perhaps be helpful to others.

PREFACE BY W. T. STEAD TO THE FIFTH EDITION.

Macaulay familiarised the world with a vision of some far distant time when a New Zealander seated upon the ruins of London Bridge would sketch the remains of St. Paul's.

In this book we have a not less astonishing spectacle. For Mr. Frankland is a New Zealander who has come to the Old Country, not to sketch the ruins of St. Paul's, but to explain to a sceptical and incredulous generation that St. Paul's is not in ruins, but still stands perfect and complete from pinnacle to foundation stones, notwithstanding all that has been done to destroy it by higher critics, Rationalists and Materialists.

"Thoughts on Ultimate Problems" is an excessively condensed statement of the conclusions of a profound thinker, couched in metaphysical and mathematical phraseology which probably only two members of Parliament could understand. Mr. Balfour could, and that is possibly one reason why he has been superseded by Mr. Bonar Law. Lord Haldane could, and that is possibly one reason why he has never been Lord Chancellor. Excepting these two I know none of our legislators who could grapple with Mr. Frankland's "Thoughts."

For myself I am "a child in such matters." I cannot profess to have even an elementary acquaintance with metaphysics, and although I have made many experiments in metapsychics that does not help me much. But I can see dimly through the obscure technicalities of abstruse philosophical discussions expressed in the formulæ of mathematical science that Mr. Frankland has emerged from a dreary wilderness of Doubt into what is to him a veritable Promised Land of Assured Conviction upon the great essentials of the Christian Faith. In this little book he sets out with the utmost brevity the signposts by which he found his way out from Darkness into Light.

Even those who may not be able to follow him in his evolution of the Hegelian theory of the Absolute, will find in his tabloid summary of the result of his speculations much that is suggestive. His theories of posthumous existence and transliminal consciousness open up doors revealing vast and unexplored vistas of thought and speculation.

General Gordon once said to me, "Don't dare to praise me. When you praise a man you imply that you are his superior." I do not therefore venture to praise Mr. Frankland. I humbly acknowledge my inferiority, of which I am so conscious that I am utterly at a loss to know why he should have asked me to write a preface to his book.

I can only say as a representative of the great public which knows nothing about metaphysics, that there is much food for thought in Mr. Frankland's writings, but it is not food that can be bolted and assimilated without due process of mastication and digestion."

order of time, dating from the fifth and fourth centuries; it is presupposed in the prophetic literature, which, we are told, is the literature of the reaction of the faithful against the Hellenisers—whom our author identifies with the Jerahmeelites of Dr. Cheyne's theory—and it dates from about 350 to 200 B.C. The prophetic writings are thus wholly pseudepigraphic—Amos, for instance, being described as an "imaginary herdsman." The author follows Mr. J. M. Robertson in regarding the Christ story in the Gospels as a myth; and he accepts Van Manen's view that Paul did not write any of the Epistles that have been credited to him. In taking up these recent critical, or uncritical, positions he has, we think, been over hasty; but, apart altogether from them and from his main thesis, there is much that is fresh and stimulating in his book. The last chapter, entitled "The New Era," in which he discusses the value of theism for the modern mind, is especially interesting and ably written, the conclusion being that "the name of God, as conceived by theistic philosophers and by the higher religions when cleared of their superstitions, is nearer to the ultimate meaning of things than objective and indifferent Nature as conceived by science." J. M. C.

ANCIENT GREECE AND MODERN DEMOCRACY.

The Greek Commonwealth. By A. E. Zimmern. Oxford: At the Clarendon Press. 8s. 6d. net.

MR. ZIMMERN'S deeply interesting volume was so favourably received on its appearance that at this stage there is no need to do more than repeat the tribute already paid, by many reviewers, to its wide and accurate scholarship and its power of bringing the past to life again for us. Mr. Zimmern is not only an "ancient" in his love of all that was noble and inspiring in classic Athens, but he is a "modern" in his wide acquaintance with the activities of the present time. He is not only intensely sympathetic, whether he is dealing with the fifth century B.C. or the twentieth A.D., but has a shrewd and penetrating eye for the weaknesses of men and movements of either period, though his shrewd penetration rather expresses itself by way of kindly humour than of acrid criticism. His book is packed on every page with information, and yet is no mere lifeless chronicle, but an arresting narrative rising at times to eloquence and always suffused with warm human feeling and fine idealism.

At a time when democracy among Western nations has advanced so far that all thoughtful people must reconsider their attitude with regard to it, at a time, moreover, when not less but more democracy is in store for us, we might well use the experiences of that quick-witted race who "of all nations dreamed the dream of life the best," as a norm to test our own ideals and experiments.

"The greatest legacy," says Mr. Zimmern, "which the Greeks have left to the after world is their City State patriotism. The City State was the centre and inspiration of all their most characteristics

achievements, culminating in the great outpouring of literature and art and practical energy of great men and great deeds in fifth century Athens." They discovered that though they could exist in the country, they could only "live well" in the city, and so they set themselves the task of creating a city which should be as perfect a work of art as anything fashioned by the hands of a skilled craftsman. To attain this ideal they thought it best to enlist the services of as many of their citizens as possible in public work, whereas, in even the most democratic of modern communities, the few do the work for the many. And it cannot be too often repeated that the Athenian never worked so well as when he was working for his city. Nevertheless, the fifth century "political animal" discussed everything (and everybody!) that came before him with a freedom which we can but imperfectly realise, much as we suppose ourselves to be governed by public opinion. Hence honour was of more account than wealth, and to be held in good estimation by one's fellow citizens probably contributed more to the happiness of life than anything else which lay within a man's own power.

The gentleness or self-control which was the fundamental characteristic of the Greek mind, Mr. Zimmern traces to the influence of the Delphic oracle, which much as a later Teacher rested all the law and the prophets on the two most simple commandments, summed up Greek religion in two sayings of two words each, "Know yourself," and "Be moderate." This simple gospel was taken up and applied each in his own way in the manner suited to his own genius by Pindar and Sophocles, Æschylus and Herodotus, Thucydides and Euripides, Plato and Aristotle. It was this principle which kept the Greeks from being either gluttons or drunkards, which made them desire freedom for themselves and cheerfully grant it to others, which preserved them from canting hypocrisy and morbid self-consciousness, which gave them their exquisite sanity and all pervading joyousness of life.

In two respects, in particular, was this "moderation" to be observed. From the time of Solon facilities for acquiring Athenian citizenship were allowed to foreigners who were willing to settle permanently in the country with their families to exercise some skilled manual trade. Later statesmen did all they could to encourage aliens by freeing them from burdens and adapting Athenian institutions to their needs. The aliens so responded to this treatment that, by the time of Pericles' funeral speech, there was in Attica an adult alien population of about 125,000, who had thoroughly assimilated themselves to their new environment.

Secondly, this principle permeates through and through Greek ideas about wealth and property. The early lawgivers attempted to make and keep a unity in the State by restricting the use of wealth. Pericles impressed on the Athenians that social well-being in full measure cannot be realised when individuals are doing badly, and in his famous funeral speech maintained that at Athens

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wealth was not "mere material for vain-glory, but an opportunity for achievement." Greek literature, like the Gospels, as Mr. F. C. Burkitt has pointed out, "is a protest against the modern view that the really important thing is to be comfortable." The best of Athens' citizens lived in simple homes like their neighbours, their real wealth consisting not in private treasures in their own houses, but in the imperishable masterpieces of their great artists and poets, which were the common possession of all.

There is much quaintly interesting information in Mr. Zimmern's volume. The demagogue Cleon had to be as many-sided as a Tammany boss, for, among other things, he was expected to help landladies to get their bills paid. Thales, the philosopher, relying on his knowledge of the stars, foresaw there would be a good olive crop, and therefore made a "corner" in olive presses, "just to show that a philosopher can make money if he likes." It was good manoeuvring to dress women in armour and let them walk up and down the walls of a besieged city, as long as they were not allowed to throw anything, for this, of course, would at once betray them! But, without commenting on this strange prejudice on the part of the ancient Athenian, we must call a truce to our pen. All idealists, and all who in the study or in practical contact with affairs are working out the problems of democracy, will find much illumination in this fascinating work of a real scholar and humanist.

R. P. F.

ENGLISH SONGS OF ITALIAN FREEDOM. Chosen and arranged with an Introduction by George Macaulay Trevelyan. London: Longmans, Green & Co. 3s. 6d. net.

MR. TREVELYAN has published his anthology at a most opportune moment. It may be regarded as a coronal of flowers placed upon his own noble monument to Garibaldi; but it is something more. It enshrines some of the noblest passions which have ever thrilled the English heart. There is here a creed of patriotism and a vision of the inner significance of international relationships translated into song. To recover even for a few moments, as this selection enables us to do, the idealism which fired our young men to fight for Italian freedom and made England Mazzini's only possible home, is to realise that self-regarding foreign politics may not be the only way of salvation even for ourselves. As Mr. Trevelyan says in his introduction, "The men who had been nurtured on ancient and modern poetry, and on an ethical and idealist view of history, saw the most interesting event of their time in the renaissance of Italian freedom. They thought it natural that England should lend a hand, or at least a voice, to the right side in that contest. Whereas their descendants, who divide their literary allegiance between Mr. Kipling on the one hand, and Mr. Shaw and the novelists of social change on the other, have banished from their outlook on foreign affairs all virtues and vices

but those which are strictly self-regarding, and have taken with unparalleled eagerness to questions concerning the daily life of men and women in our own island." The anthology begins with Shelley's lines, written among the Euganean Hills, and ends with Meredith's ode on the Centenary of Garibaldi's birth. One passage of prose has been admitted, namely, Meredith's description of Mazzini in *Vittoria*, justly described by Mr. Trevelyan as a magnificent prose epic—"an example of perfect historical portraiture inspired by the highest poetic gift."

BRAVE CITIZENS. By F. J. Gould. London: Watts & Co. 1s. net.

If a copy of "Brave Citizens" might be given to every boy and girl in the United Kingdom this coming Christmas, a useful piece of work would have been accomplished in the interests of peace and brotherhood among the nations. We can hardly expect to abolish war while those who are endeavouring to stimulate the patriotic spirit in our children lay the emphasis almost entirely on military and naval achievements, and for this reason we welcome these stirring tales of heroes and heroines in various lands who have found an outlet for their splendid qualities, not on the stricken field alone, but in "the mine, the factory, and the life-boat, in the battle against industrial and tropical diseases, in the conquest and adaptation of nature to human needs." Here you may read of Bixby's fight with the Spirit of the Mississippi, of Citizen Brémontier's struggle with sea and sand along the "Gulf of Gascony," of Alan Stevenson and the lighthouse of Skerryvore, of Kitty Seaward and the humble work she did when the plague visited Liverpool, of the miners who put up their pistols and bowie-knives in favour of arbitration in the camp of Scotch Bar, of Harriet Tubman and her "Underground Railroad" for escaped slaves in America, and a host of others who have won the admiration of the world for their brave and unselfish deeds. The book has been written, as Mr. G. P. Gooch says in his Introduction, "with the definite object of directing the minds of children towards the ideal of peace on earth and goodwill among men," and we are glad to see that in this connection there are interesting chapters dealing with the life and work of Tolstoy, the Baroness von Suttner, Bernard Gilpin, the Apostle of the North; and Henri Dunant. Mr. Gould's happy way of arousing and quickening the youthful imagination is now so familiar to most of us that it seems scarcely necessary to comment on the admirable way in which this noble piece of work has been done. It is approved by the Committee of the International Arbitration and Peace Association, and ought to be in the hands of every parent and teacher in England.

MR. G. W. E. RUSSELL has written a Memorial Sketch of Harry Drew, the late rector of Hawarden, for which many people, especially those whose lives are dedicated to religious work, will be anxious to thank him. (London: Henry Froude.

1s. net.) Unlike many clerical biographies, it is not a record either of distinguished scholarship or high preferment. Though Harry Drew was Gladstone's son-in-law, and was able by the accident of worldly position to be generous in his gifts beyond the power of most men, this was among the least of his claims to remembrance. He was simply a faithful parish priest, dedicated with a rare intensity of devotion to his people, ready to surrender everything in devotion to the one object to which he had given his life. He never allowed himself to be distracted by the noise of competing interests. After his marriage he lived for a time at Hawarden Castle, and an eyewitness has described in the following words his manner of life in these surroundings:—"His individuality and independence were not in the least degree affected by his position. Nothing was allowed to interfere with the even course of his parish life. Visitors to the Castle often expressed their surprise to see his seat at the table so constantly empty; to witness the scrambled meals which the pressure of his work involved, and to mark his unremitting devotion to his own proper business." The quiet triumph of his life, so full of encouragement for others, was due to this apostolic singleness of purpose combined with a most affectionate sympathy. It was said of him that he never forgot a face or the character that lay behind.

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THE SUNDAY SCHOOL ASSOCIATION :—Paul : His Life and Teaching : James Drummond. 1s. 6d. net.

MISCELLANEOUS.

Review of Theology and Philosophy, December, 1911 ; The Vineyard, December, 1911.

FOR THE CHILDREN.

IN THE LAND OF THE GOLDEN TREE.

"A terrible thing, this pepper!"

"Ah, indeed, I dread to look at my worms for fear I should see the spots."

"Don't you think the Government ought to do something?"

"The Government, my friend, cannot do everything."

"We shall be ruined!"

"Alas! yes."

Thus men talked in the year 1849, in the land of the Golden Tree.

The Golden Tree means the mulberry, and you know that the mulberry yields leaves which form the food of hungry silk-worms. No mulberry trees, no worms; and no worms, no gold for the industrious people whose wit and labour now provide silk for the world. The land of the Golden Tree is in the south of France, this pretty name being specially given to the plain round about the town of Alais. Looking one way, the folk of Alais see the pleasant hills of the Cevennes, where the vines hang their handsome leaves, and the grapes bloom purple in the kindly sun. Looking southwards, they see the fruitful fields beyond which lies the very old city of Nismes, and, still further on, the blue waves of the Mediterranean Sea roll and laugh on the beaches of proud France.

You will want to know the secret of the terrible pepper.

It was a disease, a sickness, of the silk-worm, and was known in French as *pébrine* (pronounced *pay-green*), which means "pepper," for the black and brown spots on the skin of the silk-worm made people think of pepper.

From many quarters flew the bad news. The pepper disease had appeared on the worms in Italy, in Spain, in Austria, and even in China. From Japan came something better. The Japanese growers were

able, in 1864, to send packets of "pure seed," that is, healthy eggs, to Europe. But still, the French people wanted to get rid of the dreadful *pébrine* in their own silk farms; if not, the silk-weaving industry would be more or less ruined. They tried various plans. Some sprinkled powdered charcoal or yellow sulphur on the worms; others, grey ashes; others black soot; others, quinine. Some turned their attention to the Golden Tree itself, and threw sprays of rum from a syringe on the mulberry leaves; and some tried a grand fumigation; that is, they boiled coal-tar under the trees, and let the steam float in and out among the leaves. It was a game—but a very miserable game—of "Here we go round the mulberry tree!"

The *pébrine*, however, did not vanish, and the folk of Alais were in despair.

Even in despair people can laugh bitterly and sneer.

"Have you heard," said one to another, "of this learned person who has been sent down from Paris?"

"Paris, indeed! What can Parisians tell us about this terrible pepper?"

"Well! would you believe it! The Government has sent a chemist to show us the way out of our trouble."

"Who is this absurd chemist?"

"Louis Pasteur."

A serious, hard-working man was Pasteur. He meddled not with quinine, nor coal-tar, nor rum, nor sulphur. A glass lens was his instrument. He placed worms under the microscope, and looked closely and long. On a certain batch of worms he found not a single bad spot. So he kept these till the eggs grew into the chrysalis state—the cocoon of silk from which the moths worked their way out.

Ah! Some of these moths were marked with the fatal mark of the *pébrine*. And sure as ever a moth showed the pepper-spots, that moth would lay eggs that were diseased: and from the diseased eggs grew diseased worms, and the diseased silk-worms swathed themselves in cocoons that yielded bad silk.

The secret was out! All diseased moths must be killed, and only healthy moths must be allowed to lay eggs in the land of the Golden Tree.

Pasteur, while using his magic glass of science, found yet another plague that affected the silkworm—a disease named "flachery." This must be guarded against in the same way.

"Only a chemist!" people said.

In March, 1869, a group of grave folk sat at a table—"official commission," they called themselves. It was their office to inquire into the silk plague. They agreed to put Pasteur to the test. They would try him and his science. They would ask him for parcels of "seed," and ask him to say whether these eggs were good or bad; and they would watch the growth of the little creatures, and if Louis Pasteur's words came true, well and good; and if not, then this chemist had better go back where he came from.

Now, then!

This was quite fair. What on earth are you and I here for, if not to stand the test? How much is our word worth? What can we do worth doing? Have we any business here, and are we ready to do

that honest business in the sight of all men?

Now, then!

Pasteur sent four boxes to the official commission, and he said:—

Box 1 contains good seed.

Box 2 contains *pébrine* seed.

Box 3 contains seed damaged by flachery.

Box 4 contains seed that will develop both pepper disease and flachery.

To look at, all the eggs were alike. None of the gentlemen of the commission could tell the difference.

So the eggs were kept in a particular place, and swelled into worms, and the worms ate mulberry leaves furiously, and got fat, and then became quiet, and wove silk prisons around themselves—silk-cocoons. The cocoons were of four sorts.

The first were grand. It did one's eyes good—in the land of the Golden Tree—to see the soft, lovely yellow silk.

The second were bad; they had the pepper.

The third were bad, all rotten with the flachery.

The fourth were bad, marked by *pébrine*; also by flachery.

The members of the official commission looked at the cocoons and at one another.

"Gentlemen," said a voice, "Pasteur has stood the test. We can depend upon him. The silk trade is saved!"

How splendid, when people can depend upon you!

Now, then!

F. J. GOULD.

NOTE.—Adapted from R. Vallery-Radot's *Life of Pasteur*, translated by Mrs. Devonshire, in 2 vols. See Vol. I. pp. 152 to 221.

MEMORIAL NOTICE.

THE REV. WILLIAM NAPIER.

WE record with deep regret the death of the Rev. William Napier, minister of Clough, Co. Down, and by right of years and universal respect the father of the Non-Subscribing Presbyterian Church in Ireland. He was a typical Irish minister, shrewd, humorous and racy of the soil. Even in extreme old age he had an amazing memory, and it was the delight of some of his younger friends to test its accuracy in many by-paths of knowledge not usually associated with clerical learning. Born in December, 1825, at Ballybrannagh, near Ballee Meeting House, Co. Down, he was educated for the ministry at Manchester New College 1848-52. For a short time he was an assistant master at Dr. Beard's school in Manchester, where, we believe, Professor Upton was one of his pupils, and in 1855 he was ordained at Limavady. In 1864 he was called to Ballymoney. In 1867 he took charge of his third and last congregation at Clough, Co. Down, to which he had been called as assistant and successor of the late Rev. David Watson, whose death took place a few years after Mr. Napier's installation. Though appointed as Mr. Watson's "assistant and suc-

cessor," yet he had virtually charge of the congregation from the date of his installation in 1867, and there he ministered with much acceptance and fidelity for nearly 45 years. He died in harness. On Sunday, 12th ult., he officiated at his own church. On the following Thursday afternoon, whilst engaged in gardening (of which he was very fond), he died with his spade still in hand. It was a beautiful end for one who in all his thoughts and ways was so essentially a country minister. There was a very large and most representative attendance at the funeral on November 20. Protestant and Roman Catholic clergymen were present, as well as numerous laity from their flocks. The Lord Mayor of Belfast (Mr. R. J. M'Mordie, M.P.) and his Chaplain (Rev. W. J. M'Cracken), both warm, personal friends of long-standing, were amongst those who attended. In Dundrum, where he lived, every blind was drawn, and business brought to a standstill, and along the route from there to Clough, three miles distant, where the interment took place, there was abundant evidence of the respect and esteem in which he was held by all sorts and conditions of men and women.

CORRESPONDENCE.

THE REAL SOURCE OF POWER IN PREACHING.

SIR,—As there seems some danger of the discussion being directed away from the main point I had in my mind when writing my article, will you permit me to very shortly re-state the central position? I quite agree with Mr. Davis that a pulpit orator is not the same as a pulpit preacher, but it is with the latter only that I am concerned. I am also inclined to accept the difference between Knox, Colet, and Savonarola that Mr. Buckland refers to, unless he means to imply that Knox was not a real preacher, and in that case I entirely dissent from him; and I am ready to admit with Mr. Rodger Smyth that preaching is to some extent a gift, but neither of these positions affect in the least the point of view I presented for discussion.

I did not deny, I explicitly stated the obvious truth myself, that some men have something of the minister and of the preaching spirit contained in their single natures, and I agree that Savonarola was such a type of man, and possibly Colet another; nevertheless, it is true that preachers like Wesley and Spurgeon are men having a distinctly different outlook from ministers like Martineau, and the latter class are akin in spirit to religious minds generally, such as Amiel, Greg, and Mazzini. It is obvious that the minister type of mind is moved by a hunger after the religious ideal; it is not only not obvious that the preacher is so moved, it is almost obvious that he is not. The striking thing about Wesley's Journal, about Spurgeon's writings, about the English Parker, and a great number of similar preachers is, that they accept a religious creed and, having accepted, are concerned more with its dissemination than with anything else. The hunger of the religious

life, the desire to increasingly truthfully interpret it is lacking, while it is seemingly the dominant note in the minister. There can be no doubt about the fact of this difference; it is a fact which their writings prove. Now, I ask two questions. No one can doubt that Spurgeon was fitted for the position which he held; I do not say he would have been fitted for another religious faith, but for the one which he held he was clearly the right man. Martineau's writings show that it was the thought and feeling of God, the thought and feeling about the soul, the thought and feeling about the destiny of Man that interested him. Other similar types of men share similar interests. Martineau would still have been a religious man if he had never preached a sermon in his life. Could the same be said with the same truth of Spurgeon? Now I ask what is the *life-motive* of Spurgeon and of typical preachers? Is it the thought of fellowship among men? Did Spurgeon think, Here is a belief that will raise men, and therefore I will preach it to them? Was his interest primarily human, only secondarily religious; while Martineau's was primarily religious, only secondarily human? I do not dogmatise, I do not know, but I am convinced that a big step forward in religious thought would be gained if we could authoritatively state that the function of the minister is that of the religious pioneer; that he, therefore, needs a different kind of training and equipment from that of the preacher who is a disseminator. And whereas one would place the greatest stress in the education of the former upon creative religious minds like Buddha and Christ, for the latter one would appeal to the writings of men like Paul and perhaps John to show how the truth once discovered can be best made known to men.

For us, as Unitarians and Free Christians, this point has special force. We are fundamentally pioneers; we do not have large audiences to consider, and perhaps are a little uncomfortable if we do; as a religious body we have no meaning for our existence as far as I can see unless we live up to the ideals of the open trust deeds of our churches and, while keeping the religious outlook, advance with the highest and best confirmed knowledge of our times. For us, which is to be our main ideal—that of the preacher or the minister? Which do our congregations require of us? Which do we require of ourselves? As I see it, this question is one of the most vital ones of our times; and I wish to open it for discussion rather than assert my own position.

I want then to ask these two questions: Taking it for granted that the typical minister's interest is primarily religious and only secondarily—and do not think I belittle this secondary interest—human, is the preacher's primarily human, and only secondarily religious? If so, which type is to be, for us, our Unitarian and Free Christian Ideal?—Yours, &c.,

J. LIONEL TAYLER.

SIR,—Dr. J. Lionel Tayler and all interested, can be advised to procure and earnestly study the late Henry Ward

Beecher's "Lectures on Preaching," published by Messrs. Thos. Nelson & Sons in 1872. Those lectures were delivered at Yale, and excellent, practical, and thorough describe them. Mr. Beecher answers the questions raised by Dr. Tayler. It is possible in one book, therefore, to get help, and Mr. Beecher refers to another book which he often got help from. More, he points out how he discovered the source of real preaching power for himself. He gives illustrations of the effects following upon that discovery, and insists, no pulpit is perfectly effective and as influential as it can be, until the preacher in that pulpit has the power he can acquire. I often heard the late Dr. Phillips Brooks at Trinity Church, Boston, Mass., and once Dr. Robert Collyer preach in that city. The views expressed in the pithy letter of Mr. W. Rodger Smyth appear exactly applicable to those first-class preachers, also to Canon Liddon, Dr. Parker, Mr. Spurgeon, and Thos. Jones, all great preachers, often heard by, Yours, &c.,

T. G. ROGERS.

Heathfield, Sussex.

SIR,—From my observation a certain artistic temperament having its physical signs can be discovered in most great preachers. It can be traced in such diverse personalities as Campbell Morgan, R. J. Campbell, Lloyd George (a born preacher), and Gipsy Smith. Dr. Joseph Parker had it, and not so markedly C. H. Spurgeon. On the other hand most great statesmen of recent times have lacked it. Gladstone had it partially, Disraeli fully.

But this temperament alone will not carry one very far. It may be joined to egoism, shallowness, and insincerity, and then though the brilliant speaker may dazzle for a time he will be found out. To be a great preacher the gift must be allied with spirituality, deep conviction, sincerity, knowledge, memory, enthusiasm, persuasiveness, sympathy, and love. A little humour will not be amiss. Not all these qualities will be found in one man. Gipsy Smith, with his sincerity and sweet persuasiveness, achieves results which more accomplished men sigh for in vain. The Rev. V. D. Davis refers to J. Hamilton Thom, whose writings and memory some of us revere, but as a preacher did he not lack just those essential qualities which brought fame and popularity to his fellow townsman, Hugh Stowell Brown?

My chief object in writing, however, is to give your readers the benefit of Canon Scott Holland's (himself no mean preacher) suggestions for successful preaching. He says:—

"As with the humorists, so with the orator and preacher, a fixed intellectual base is an incomparable gain. The preachers who produce the deepest effects are those who having fast hold of the elemental religious principles which their hearers already hold, draw these out of the darkness in which they lie buried and force them into activity, and vividly manifest the reality of their application to heart and conduct. That is what moves men so profoundly. They come to church professing a creed, they hope that they believe it, but it slumbers inoperative and inert

without practical force, without any direct or effectual significance. The preacher reads out the secret, he takes up this assumed creed, he gives it actual meaning, he spreads it out over the surface of life, he brings it to bear on the real facts of daily conduct with incision and fire."

It is true the difficulties of the progressive preacher are manifest. He desires and knows that he is expected to bring the latest thoughts in criticism and philosophy before his select audience, and his tone is therefore explanatory, tentative, and apologetic. The application is of the briefest if not left out altogether. As a hearer once said, "We want the facts placed before us, we can apply them ourselves."

Still with all our criticism and negations on the one hand, and constructive psychology on the other, have we not God still to preach? If not let us close our churches! But if we have, God in His relations to the soul, God as He reveals Himself in nature and human society, God as redeemer, should still form a gospel to preach, demanding the loftiest eloquence, the tenderest pathos, the most winning sympathy we can command. The world knows not God the Father. Can we make Him known to our fellows?—Yours, &c.,

E. CAPLETON.

London, December 3.

THE LATE REV. JOHN PAGE HOPPS.

DEAR SIR,—The recent dedication of a memorial tablet to the late Rev. John Page Hopps at Croydon recalls the fact that in my former parish in Yonkers, New York, were four men who had become Unitarians through the influence of the written or spoken word of Mr. Hopps. One man told me that more than thirty years before a tract on Prayer by Page Hopps had been put into his hand as he left the mill gate in the old country. "That tract," he said—"I can to this day remember every point Hopps made—gave me my first thought on liberal religion. I carry Unitarian sermons in my pocket now, and give them occasionally to my shop-mates." One of the other men, as a young clerk in the Liverpool district, forty years before had somehow come under the influence of Mr. Hopps. One may judge of that influence and the zeal it kindled when I say that this clerk, now grown old and twisted with rheumatism, walked two and a half miles to church, and was absent from his seat in the choir only three times during a period of sixteen years.

A Lancashire cobbler was my third Hopps convert. He had been a Methodist exhorter. At seventy-six years of age he died at his cobblers' bench, still an exhorter, but of the liberal faith. Old Joe's shop was the meeting place of thoughtful plain people; and many were the profitable discussions we held there on vital social and religious questions. "From reading Hopps," said Joe, "I read Darwin, Wallace, Huxley, and Weissmann." He had read intelligently Adam Smith, Mill, Spencer, Walker, and Henry George.

Now and again as he waxed a thread or rested his hammer on his leather apron, he would quote at length some passage from Wordsworth, Browning, Lowell, Whittier, or even Arthur Hugh Clough, to illustrate his thought. Tennyson was his friend, so too were Carlyle, Ruskin, and Whitman. He liked to poke fun at Swinburne, and marshal the thoughts of Channing and Martineau against the arguments of the agnostics. Atheists, Socialists, single-taxers, Catholics, labour-union men, a turbulent lot it was that found reception in that smoky old shop, yet each man came out in some way smoothed out and sweetened because of his contact with one of Page Hopps' converts. The outcome of those cobbler-shop discussions was the establishing of a Sunday Afternoon People's Forum, held in the City Public Library Hall. Scientists, artists, authors, sociologists, preachers, and poets of national reputation addressed this Forum, and gladly gave their services.

The remaining convert was strictly reared in the Scotch Presbyterian Church. When still a lad, however, an errand boy in a dry-goods house, he heard in Glasgow a few lectures delivered by Page Hopps. "He set me thinking; he made me a Unitarian; and wasn't he a good fighter for rational theology!" This man is now the leading dry-goods merchant in two large cities, a man of broad culture, and a zealous trustee of our Unitarian Church.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Yours, &c.,

LYMAN M. GREENMAN.

New Brighton, Borough of Richmond,
New York City, November 24, 1911.

DONCASTER FREE CHRISTIAN CHURCH.

SIR,—Strange as it may seem to Mr. Basil Lupton, the account of the Doncaster Chapel which appeared in your columns a fortnight ago was neither written nor inspired by me, and I do not know who wrote it, though perhaps I could make a better guess than Mr. Lupton has done.

But most heartily do I commend this remarkable cause to the prompt and generous support of Unitarians and all other lovers of free religion. It is of vital consequence to the continued prosperity of the church that it should have a home of its own without delay. The financial sacrifices which the members themselves have made are the best ground of an appeal for support from sympathetic friends all over the country, who should welcome the consolidation of the cause of Free Christianity in one of the most rapidly developing centres of population.—Yours, &c.,

C. J. STREET.

Sheffield, December 3, 1911.

DENOMINATIONAL FRIENDLY SOCIETIES AND THE NATIONAL INSURANCE BILL.

SIR,—Referring to my letter in your issue of November 25 with respect to our Denominational Friendly Societies forming

a group for administrative purposes under the above Bill. If there are any Societies which are still considering this matter and have not yet communicated with me, I shall be obliged if they will do so with the least possible delay, as it is expected that the Bill will become law before Christmas, when there will be no time to lose in coming to a decision.—Yours, &c.,

F. TUNNICLIFFE, *Secretary,*
High Pavement Chapel Provident Society.

High Pavement Schoolroom, Nottingham.

A CORRECTION.

SIR,—I should like to point out that the lines you quote as being written by the late Maharajah of Couch Behar are not his, but come from a poem by Adam Lindsay Gordon, the Australian poet. The poem is called "The Sick Stock-rider."—Yours, &c.,
Exeter. R. H. U. BLOOR.

[We thank Mr. Bloor for his correction, and have verified his reference. The lines may have been copied out by the late Maharajah, and the wrong attribution have arisen in this way.—ED. OF INQ.]

CHRISTMAS APPEALS.

THE Rev. Frederick Summers writes from the Domestic Mission, George's Row, St. Luke's E.C., as follows:—"Will you please allow me to appeal to those kind friends who at this season of the year help me? I am in need of donations to the Poor's Purse, and for the Christmas Sunday School parties, &c. I also desire to ask for new or cast-off garments, for boots, books, toys, &c. Gifts in kind should be sent to the Domestic Mission, George's Row, St. Luke's, E.C., and letters to 4, Durley-road, Stamford Hill, N."

The Rev. J. W. Bishop writes from the Manchester Domestic Mission, Willert-street, Collyhurst, as follows:—"Will you allow me to again make an appeal through your columns? At Christmas, we have for many years endeavoured to bring cheer to our scholars, their parents, and the aged poor of the district. Collyhurst is very densely populated, and most of the people are very poor. To our school of nearly 700 scholars, we have given a tea, entertainment, and, as far as possible, a warm garment, and to quite a number of families a Christmas dinner. Besides asking help to carry this out again, we earnestly appeal for money for our Poor's Purse. As the winter draws on we meet with a great deal of actual want and sickness, and this is the only means we have of alleviating the distress. Letters should be addressed to the Rev. J. W. Bishop, 21, Polefield-road, Blackley, and parcels to the Mission House, Willert-street, Collyhurst."

The Rev. W. H. Rose writes on behalf of the Rhyl-street Domestic Mission from 32, Highbury-place, N.:—"Will

you kindly permit me to make my annual appeal on behalf of Rhyl-street Mission? I shall be pleased to receive donations from old friends and new friends for my Poor's Purse and Christmas Parties Fund; also parcels of new and cast-off clothing—especially for adults—boots, books, and toys.

The Rev. Gordon Cooper writes as follows from the Mansford-street Mission, Bethnal Green, E.:—"Once again I appeal to your readers for contributions to the funds at the Mansford-street Church and Mission, which I have to raise and administer. The Christmas Fund bears the cost of the annual parties at the Mission, and further enables me to brighten many homes at Christmas time. Out of the Poor's Purse I help in various ways many cases of illness and distress which come to my notice. There have been many heavy demands upon this Fund this last year, and the account is now largely overdrawn. I ask your readers for generous contributions to pay off this deficit, and once more to fill the purse to meet the demands of the coming year."

THE women's committee in support of the Anglo-American and International Arbitration Treaties will hold a public meeting in the Bechstein Hall on Tuesday next, December 12 at 5 p.m., at which the Hon. Lady Barlow, Lady Byles, Mrs. Bradlaugh Bonner, Mrs. Conybeare, Miss Anna Eckstein, Miss Alison Garland, Madame Sarah Grand, and Dr. Marion Phillips will speak. A few tickets for reserved seats may be had on application to the Hon. Secretary, 97, Barrowgate-road, Chiswick, W.

It is announced that Mr. W. R. Boyce Gibson, M.A., D.Sc., Lecturer in Philosophy at the University of Liverpool, has been appointed by the Council of the University of Melbourne to the Chair of Mental and Moral Philosophy. We do not grudge Mr. Boyce Gibson's fine gifts to the Colonies, but his departure will be a serious loss to philosophical thinking in this country and to his numerous friends.

WE are glad to learn that the Rev. D. Delta Evans, editor of the *Christian Life and Unitarian Herald*, is making good progress towards recovery after a serious operation.

NEWS OF THE CHURCHES.

Clifton: Oakfield-road Church.—Dr. Gustav Francis Beckh has accepted the invitation of the congregation of Oakfield-road Church to become their minister, and will enter upon his ministry with the new year. Dr. Beckh was born in San Francisco, where his father, a German physician, resided. His early years were spent in the United States, but when he was about twelve years old the family removed to Warzburg. Dr. Beckh had a

INCREASED COST OF LIVING.

HOW TO MEET IT.

A LARGER INCOME.

Many people with fixed incomes have been sorely perplexed and inconvenienced by the great increase in recent years in the cost of most of the comforts and even the necessities of life. But it has occurred to few that where the income is obtained from investments it may also be increased with perfect safety.

By the purchase of an annuity with some strong and wealthy company, a fixed amount of capital may be made to produce several times as much as any ordinary investment, the actual return depending on the age of the annuitant, and in one or two companies somewhat also on the state of health.

For example, £1,000 in ordinary gilt-edged securities will yield perhaps £35 to £40 per annum. Invested in an immediate annuity on a male life age 55, it would yield £84 2s.; at age 65 £114 19s., and at age 80 £213 5s. A female would get slightly less. For smaller or larger amounts, the annuity will be in proportion.

HOW MADE POSSIBLE.

It is a matter of great surprise to many that any society can afford to pay such high rates. It certainly would be a very speculative undertaking on the part of an individual to give such a bond on a single life, as the annuitant might live to draw many times the amount of his purchase money. An insurance company, however, dealing with large numbers, can rely on the average duration of life, and extend the benefits of this average plus compound interest to its clients.

If you knew when your life would end you could spend part of your capital and all of your interest each year, so that at your death your capital would be exhausted. Not being endowed with such foreknowledge, you cannot safely adopt this method. The company gives you the equivalent result, with the assurance that should you live to extreme old age your income never fails.

WHERE TO INVEST.

It is true that all societies do not give the large returns quoted above. The rates given are taken from the prospectus of the Sun Life Assurance Company of Canada, a company noted not only for its liberality to annuitants and policy-holders, but for its great financial strength.

It may very reasonably be asked how this society can safely do so much better for its clients than others. This is easily explained. The rate a company can afford to pay an annuitant depends largely on the average rate of interest it obtains on investments. There is no better field for safe and profitable investment than Canada. This company is, therefore, by prudent and careful management, able to get an average of over £5 10s. per cent.

on its invested funds, now amounting to about £8,000,000.

PROFITABLE FOR INVALIDS.

It has long been a grievance with those in bad health that, though refused for life insurance or charged an extra premium, when they apply for the purchase of an annuity they are offered no better terms than if they were in perfect health. This is rectified by the Sun of Canada—the greater the impairment of health, the greater will be the amount of annuity.

PURCHASE MONEY RETURNED.

Annuities guaranteeing the return of all the purchase money is another special feature offered by this company. Suppose, for example, you have paid £1,000 for an annuity of £100, and you live to receive only £300. Immediately on proof of death the balance of £700 will be paid to your executors.

MADE DOUBLY SURE.

For the special protection of policy-holders and annuitants in Great Britain and Ireland, the Sun Life of Canada has made a voluntary permanent trust deposit of £100,000 in securities in the Bank of Scotland, in the names of the Right Hon. the Earl of Albemarle and the Right Hon. Sir Charles Dalrymple, Bart., P.C., as trustees.

A POPULAR COMPANY.

As an indication of the high standing and popularity of the Sun of Canada, it may be mentioned that the new annuity transactions in 1910 exceed those of any other company in the British Empire, while, apart from industrial companies, the new life assurances are equalled by only one or two. We are, however, getting accustomed to look for great things from Canada, and it is not surprising that a country which has given us such institutions as the Canadian Pacific Railway, the Bank of Montreal, &c., should also be the home of one of the greatest life insurance companies.

DEFERRED ANNUITIES.

Deferred annuities to begin at some fixed date in the future may be purchased at greatly reduced rates, and may be paid for in a single payment or by annual or half-yearly instalments, either with or without return of premiums in case of death before the first payment of the annuity becomes due. This form of annuity is especially suitable for professional men and others who are desirous, during the productive period of their lives, of providing a retiring income. Provision may also be made for the continuance of the income (or a portion of it) to the wife or other dependent.

The Sun Life of Canada, 34, Canada House, Norfolk-street, Strand, London, W.C., publishes some interesting leaflets on the subject of annuities. Anyone wishing further particulars regarding any form of Annuity or Income Policy, may write to Mr. J. F. Junkin, Manager. It would be well to state date of birth and the nature of the provision required to be made.

thorough German education, and finally took his degree at Marburg last year. Before doing so he spent a year at Exeter University College, where he became well known to the Rev. R. H. U. Bloor, and through his influence was drawn into the preparation for the ministry. Dr. Beckh has studied recently at Manchester College, Oxford.

Gainsborough.—On Wednesday, November 29, a social evening was held in the Co-operative Hall to celebrate the silver wedding of the Rev. Wm. R. and Mrs. Clark-Lewis, about 160 members of the congregation and friends being present. After the musical programme a presentation was made to Mrs. Clark-Lewis by the women of the congregation and the senior boys of the Sunday school. The men of the congregation and the local members of the Independent Labour Party also made a presentation to the minister. Mr. Clark-Lewis, aided by a band of earnest helpers, has made the once empty meeting house a centre of very active work. There are now between 60 and 70 enrolled members; a women's meeting, affiliated to the League of Unitarian and other Liberal Christian Women; a Sunday school; a Young People's Guild; and a Progressive Fellowship for men and women on Sunday afternoon.

Holywood, Co. Down.—The annual meeting of the congregation of the First Presbyterian (Non-Subscribing) Church was held in the school-room on Monday evening, the 6th inst. The minister (the Rev. G. L. Phelps) presided over a large attendance. The annual report and statement of accounts, which gave evidence of good work done during the year, were adopted on the motion of the chairman, seconded by Mr. Omar C. Nelson, both of whom made feeling reference to the loss sustained by the death of Mr. Richard Patterson. Officers for the ensuing year having been elected, and a vote of thanks to the choir having been passed, the chairman briefly reviewed the past year and made a strong appeal for continued loyalty to the church. A deputation from the Sustentation Fund Committee of the Non-Subscribing Presbyterian Church of Ireland was then introduced and vigorous and interesting addresses were delivered by the Rev. Joseph Worthington, the Rev. Thomas Dunkerley, and Dr. John Campbell, explaining the working of the Fund and advocating its claims. On the motion of Mr. Omar C. Nelson, seconded by Mr. Samuel M'Crum, a resolution thanking the deputation and pledging the meeting to the hearty support of the Fund was unanimously passed. Some contributions were promised at the meeting, and it is hoped that ultimately every member of the congregation will subscribe to the Fund.

Leeds: Mill Hill Chapel.—For the first time, Sunday, December 3, was observed as Citizen Sunday in Leeds in a number of places of worship of all denominations, and at Mill Hill Chapel, the Rev. Charles Hargrove, who has urged for a long time that the pulpit should do more to inspire ideals of citizenship, preached on this subject both morning and evening. In the course of his sermon on "A Sore and Sacred Discontent," he asked: Was all right with their city? Were the children so fed, and clothed, and housed, and educated that they might be expected to grow up healthy and useful citizens? "Are there in Leeds," he added, "any who are cold, and hungry, and miserable, while we are well-fed and warmly clad? If it be so, if we have not a constant uneasiness at heart for our brethren, if we are indifferent to their well-being, then we are without excuse."

London: Stratford and Forest Gate.—The congregations of the Unitarian Church at Stratford and Forest Gate, united under the pastorate of the Rev. John Ellis, joined forces in organising a bazaar, which was held on Saturday, Monday and Tuesday, December 2, 4 and 5, in aid of the church funds. It is

not yet possible to announce the net proceeds, but the amount raised, including donations, is over £200, which is considerably more than was anticipated. The bazaar was opened on the first day by Mr. Charles Hawksley, President of the British and Foreign Unitarian Association, Dr. Blake Odgers presiding. Mr. Hawksley said he was glad that his duties brought him into sympathetic relationship with the churches up and down the country. He was pleased to know that the facilities for institutional work had been increased by the generosity of Mr. Ronald P. Jones, and that strenuous efforts were being made both at Stratford and Forest Gate to reach the people, and convey to them the light of truth and the warmth of love. Mr. Alfred Wilson occupied the chair on the second day, and the bazaar was opened by Mr. Ronald P. Jones, who received a most cordial welcome. He said that although engagements elsewhere had prevented him from visiting the church since the opening of the new rooms, he wished them to believe that his interest in the church did not end when he had completed the work to which reference had been made. On Tuesday Lady Bethell performed the opening ceremony, the Baron de Forest, M.P., presiding. The chairman, who is a Roman Catholic, said there was a certain amount of diffidence on the part of many in asking him to take part in affairs connected with religious bodies different from his own, but he wished to dispel that diffidence. The reasons for helping movements which aimed at enlightenment and religion, in whatever connection, were numerous and satisfactory, and he was glad to associate himself with the present effort. Several excellent entertainments were given on the three days during which the bazaar was open, under the direction of Mr. Edgar Noel.

London: University Hall.—It is announced that the Rev. E. W. Lummis, M.A., will preach at University Hall on the remaining Sundays in December. His subjects in the mornings will be as follows:—December 10, Jesus the Poet; December 17, The Indwelling Christ; December 24, Life Abundant; December 31, Complicity and Conscience. On the Sunday evenings Mr. Lummis will lecture on Shakespeare's tragedies from the religious standpoint, illustrating the poet's "Doctrine of the Will." The tragedies selected for the purpose will be "Julius Cæsar" (December 10); "Hamlet" (December 17); "Othello" (December 24); and "Macbeth" (December 31).

London, Wood Green: Newnham-road Church.—The annual sale of work was held last week, the opening ceremony being performed by Mrs. Aspland Jones. Over £100 was realised. The members of the society, led by their energetic secretary, are endeavouring to raise £600 by the end of December to clear off the debt on the church building. £525 has so far been raised, and only another three weeks remain in which to complete the scheme, which is intended as a memorial to the late minister, Dr. Mummery. Further subscriptions will be gratefully acknowledged, and it is hoped that the full sum of £600 will be in hand before the year closes.

Northampton: Kettering-road Church.—The Rev. W. C. Hall is carrying on his work at Kettering-road Church with great vigour, and the attendances at the services are very satisfactory. Mr. Hall is preaching a series of sermons on Sunday evenings during December on "The Unitarian Point of View."

Rotherham.—Dr. Mellor has resigned the ministry of the Church of Our Father, Rotherham, having accepted a unanimous invitation to the ministry of Cairo-street Chapel, Warrington. He will commence his duties at Warrington in March next.

Stockport: St. Petersgate Church.—A meeting was held in the schoolroom on Thursday, November 30, to welcome the Rev. H. E. Perry to Stockport. The chair was taken by

the warden, Mr. J. F. Spedding, and among those present were the Rev. E. L. H. Thomas, the Rev. H. Fisher Short, the Rev. Barton Lee (Congregational), the Rev. H. Sunman (United Methodist), Colonel Johnson, J.P., Mrs. Turner, Mrs. Rivett-Judson, Miss Spence (Southampton), and many other friends. A letter expressing regret at not being able to attend the meeting, and warm appreciation of Mr. Perry, was received from the Rev. E. B. Rawcliffe (Congregational, Denton), an apology for absence also came from the Rev. Mr. Judson (Primitive Methodist), with hearty greetings and good wishes. The chairman, in the course of an interesting speech, paid a warm tribute to Mr. Perry, who was, he said, a friend who would do them good. Other speeches followed by the Rev. H. J. Barton Lee, Colonel Johnson, Mr. R. T. Heys, Mr. John Davies, Mr. O. E. Heys, the Rev. E. L. H. Thomas, the Rev. H. Fisher Short, and the Rev. H. Sunman. Mr. Perry, in the course of his reply, said that he liked the French word *cure*—the curer of souls. How many sick souls there were in the world, and how thankful he and his brother ministers would be if they could act as spiritual physicians! This country was suffering from spiritual anæmia, but he considered it was their duty to administer a spiritual tonic, and he should consider that a part of his work amongst them. Religion was not "played out"; it was only just beginning to come into its own. The day of negation was past, the day of affirmation was at hand. The scientific men towards the close of the last century were largely agnostic, but the scientific men of to-day, like Sir Oliver Lodge, were men of large faith. A rational spirituality in place of a rationalistic materialism, that was their message to the people. The meeting was followed by an excellent programme of music.

Wakefield.—The annual school sermons in connection with Westgate Chapel were preached on November 20, morning and afternoon, by the Rev. W. T. Davies, and in the evening by the Rev. C. Hargrove, of Leeds. The annual soirée was held on the following Monday evening, and was largely attended. The speakers included the Revs. W. T. Davies, D. D. Waters, C. Hargrove, A. Chalmers, and Mr. T. M. Chalmers, of London.

NOTES AND JOTTINGS.

HOW WOMEN WORKERS SPEND THEIR MONEY.

There is much that is interesting and a great deal that is pathetic in the Board of Trade publication dealing with the expenditure of wage-earning women and girls which has just been issued. The average weekly wages represented by the thirty complete budgets for one year which have been collected ranged from 4s. 10½d. to 28s. 10½d. Naturally, the major portion of the money went in each case for board and lodging and dress, a certain amount for holidays, and, in many cases, quite a considerable sum, proportionately, for "presents," church collections, and books. Several appear to have subscribed to relief funds and societies, while one, a cotton weaver, and a member of the I.L.P., spent 5s. on Esperanto, 4s. 3d. on choir practice, and 3s. 4d. on a night school. She took in such papers as the *Woman Worker* and the *Labour Leader*,

and visited the theatre twice, but apparently had no holidays except rambles.

Another girl, a typist, earning 25s. a week, was fond of enjoyments of a different kind, and spent 10s. 4½d. in "rinking," and 9s. 8d. on "talking machine" records, in addition to a holiday expenditure of £4 10s. on holidays. The same girl, however, bought eight volumes of Grote's "History of Greece" at 1s. a volume, in addition to other books, and was very generous in the matter of giving presents. The amount spent on amusements seems very inconsiderable on the whole, and many did not spend anything on recreation at all. One girl living at home with a widowed mother, and earning only 9s. 6½d. a week, spent 1s. 1d. on two Bank Holiday outings, while another, whose weekly wage was 4s. 10½d. only put down 1d. for "holidays and picnics."

TWO YORKSHIRE SETTLEMENTS.

The idea of those who started the Settlements of Swarthmore, Leeds, and St. Mary's, York, was to aim at "moulding the England of the future," as Mr. Hibbert, the Warden of the first-named Settlement, expresses it in an interesting pamphlet reprinted from the *Friends' Quarterly Examiner*. To spread "the Quaker atmosphere and way of looking at things," and "to educate men and women on religious and social questions in the broad and sane spirit of modern Quakerism," has been their great object, and this without attempting to convert the students to one particular line of religious thought. People of various opinions, religious and political, have found a common platform at these institutions where they could define their position and get to understand and appreciate the opposite point of view, and although it is only a year since the Settlements were started there has been a marked growth of toleration and mutual respect. There are a few afternoon classes, but the bulk of the lectures and classes are reserved for the evening, when the students all meet in the Common Room for a brief and informal meal which helps to bring them into fellowship with each other. The fees charged are nominal. It is hoped that similar Settlements may be opened in various other towns, and Mr. Hibbert earnestly appeals to young men and women who belong to the Society of Friends to qualify for this work.

"ŒDIPUS REX" AT COVENT GARDEN.

Mr. Martin Harvey's forthcoming production of "Œdipus Rex" at Covent Garden promises to be on a very big scale, and the setting will be as near an approach to the ancient Greek form as modern conditions permit. The whole stage of Covent Garden is to be utilised, and in addition to this the chorus and the crowd will occupy a great portion of the auditorium. Professor Gilbert Murray's

translation will be used, and the great classic drama given in its entirety, except for some of the strophes and antistrophes which might prove too long for a modern audience.

PLAYTHINGS FOR SCHOOL CHILDREN.

The question of toys has lately been discussed by the Elementary Education Sub-Committee of the London County Council, and it has been decided to supply small, inexpensive toys to infants' schools in place of the large and expensive ones now on the list. The new toys will include a Noah's ark, a croquet set, a box of dominoes, a steam roller, a fire engine, and other delightful things, though we see no mention of such requisites as Mr Wells has recently been demanding for the children, "a box of tradesmen, a blue butcher, a white baker," and so on.

Mrs. Godfrey Blount, by the way, in a charming article, "Gifts of St. Nicholas," in the Christmas number of the *Vineyard*, (reprinted now in booklet form and sold at fourpence) has a word to say about toys which, like the girl's doll's house, represent to the child the life and activity of the real world in which it must by-and-by take its place. "What happier toy could a child possess," she asks, "than a whole glorious village in whose cares he could immerse himself, planning and replanning for the commonweal, adding to its sum of life and beauty, as, some day, Heaven may lend him power to do to his real acres and men? Shall we paraphrase and say, 'Let us make the toys of a nation, and I care not who makes its laws'?"

A LODGING HOUSE FOR WOMEN.

We learn from the *Daily News* that it has been decided to establish a model lodging house for women in North Kensington, and an outline of the scheme was given last week by Dr. Ethel Bentham at a meeting over which Mrs. Hylton Dale (treasurer of the National Association for Women's Lodgings) presided. It is proposed to take two houses in the Golborne Ward and convert these into a lodging home, with the necessary accommodation for about 30 women. To equip the building £500 is required, of which more than half has already been subscribed, and an urgent appeal for help is being made by the provisional committee.

CHRISTMAS GIFTS AT THE PEASANT ARTS SOCIETY.

A special Christmas Gallery is now open at the Peasant Arts Society, 17, Duke-street, Manchester-square, W., and High-street Haslemere, Surrey, where various articles of unique beauty and interest can be purchased. In addition to a large stock of leather and bead work, handweavings, jewellery and copper, there are specimens of the St. Cross peasant tapestry, some large unframed prints of Ludwig Richter's pictures of peasant life, a number of foreign toys, and spindles, cards, and packets of wool for spinning without the wheel. All visitors are requested to ask for information and pamphlets about the Peasant Arts Fellowship for the Restoration of Country Life and Craft.

THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Dr. STANTON COIT.

Sunday, December 10, at 11 a.m.

"Bergson's Philosophy of Laughter."

" at 7 p.m.

"Bergson's Creative Evolution."

Wednesday, December 13, at 8.30 p.m.

"Manhood and Manhood Suffrage."

Friday, December 15, 5.30 p.m.

(Service for Bible Study.)

"The Miracles of Christ."

ALL SEATS FREE.

DONCASTER FREE CHRISTIAN CHURCH.

AN APPEAL.

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